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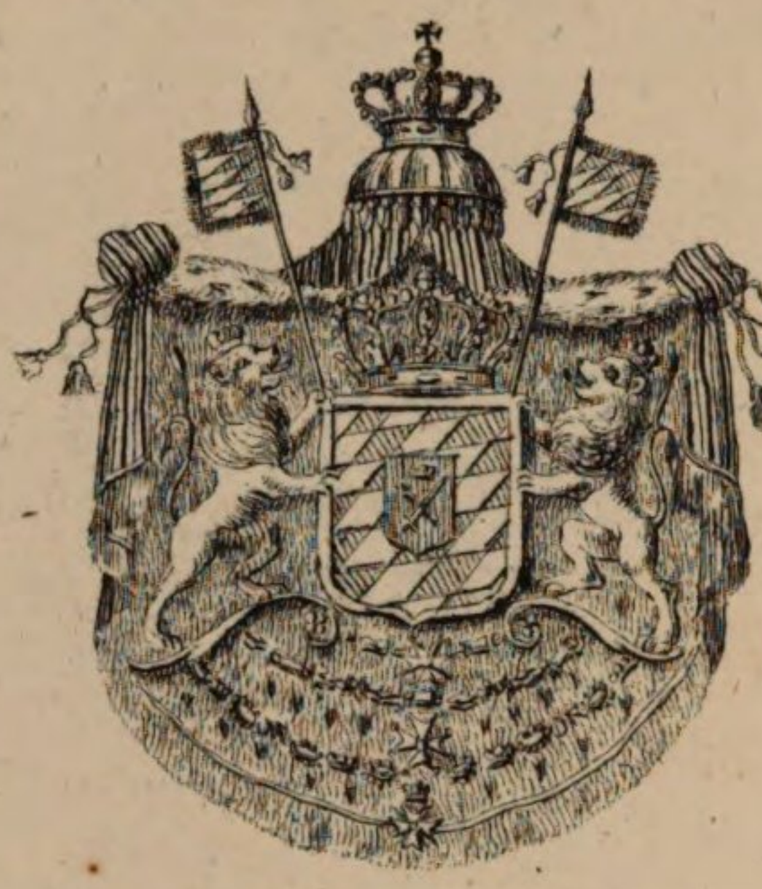

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A

GRAMMAR

OF THE

TELINGA LANGUAGE.

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PREFACE.

THE languages of India are principally derived from the Sungskrit; which, with the exception of those spoken by a few tribes of Mountaineers, may be considered as the parent of every colloquial dialect from the Indus on the West to the borders of Arakan, and from Ceylon in the south to Chinese Tartary.

The structure of most of the languages in the middle and the North of India, is in general the same; the chief difference in them lies in the terminations of the nouns and verbs, and in those deviations from Sungskrit orthography which custom has gradually established in the countries where they are spoken.

The languages of the south of India, i. e. The Telinga, Kurnata, Tamul, Malayala, and Cingalese, while they have the same origin with those of the North, differ greatly from them in other respects; and especially in having a large proportion of words, the origin of which is unascertained. The termination of the words also differ almost entirely from those spoken farther south.

Among these five languages, the Telinga appears to be the most polished, and though confessedly a very difficult language, it must be numbered among those which are the most worthy of cultiva-

tion; its variety of inflection being such as to give it a capacity of expressing ideas with a high degree of facility, justness, and elegance.

The custom of joining several words together by the elision or change of the last vowel, is often an occasion of great discouragement, in the study of Telinga, and renders its acquisition very difficult, as it frequently so alters the appearance of words, that it is not easy for one unaccustomed to the language to recognize them. This, however, is a practice so universal with the natives, that were a person to neglect it he could not be understood. It is hoped, the rules for Sundhi at the end of the present work, will in a great measure remove this difficulty, and assist the student in discerning the reason of that which would otherwise operate as a formidable discouragement to the study of the language.

The writer of this work is happy to acknowledge the assistance he has received in writing it, from Sooba Shastri, one of the Pundits of the Sudder Dewanee Adawlut, who is one of the best Sungskrit Scholars now living, and an excellent Grammarian. This man, who is a native of Telinga, has kindly afforded essential assistance in every part, and it is owing to his discrimination that many points in the formation and orthography of the words, are freed from the darkness with which they were enveloped.

The Country where this language is spoken extends along the Coast from Ganjam to the vicinity of Madras. By the Hindoos it is called Andara. As the vowel *oo* predominates to a great de-

gree in every part of language, its name is by many of the natives corruptly pronounced Tel*oo*g*oo*.

A wish to contribute to the more extentive cultivation of the Indian languages, has induced the writer to undertake this work: should this object be in any measure accomplished hereby, he shall feel gratified; and still more so, should it induce any one, who has opportunity and leisure, to undertake any other of these elementary works, which are so necessary in order to render us familiar with the languages of India, so highly deserving of cultivation.

Serampore, April 9, 1814. W. CAREY.

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A GRAMMAR, &c.

SECTION I.

Of the Letters.

THE Tel*i*ng*a* alphabet contains fifty letters, of which sixteen are vowels and thirty-four consonants.

Vowels.

అ *a*, ఆ a, ఇ *i*, ఈ ee, ఉ *oo*, ఊ oo, ఋ *roo*, ౠ roo, ఌ l*roo*, ౡ lroo, ఎ e, ఐ i, ఒ o, ఓ ou, ఔ ou, ం *ung*, ః *uh*.

Consonants.

క ka	ఖ kha	గ ga	ఘ gha	ఙ gna	gutturals.
చ cha	ఛ chha	జ ja	ఝ jha	ఞ gneea	palatines.
ట ta	ఠ tha	డ da	ఢ dha	ణ na	linguals.
త ta	థ tha	ద da	ధ dha	న na	dentals.
ప pa	ఫ pha	బ ba	భ bha	మ ma	labials.
య ya	ర ra	ల la	వ wa		semi-vowels,
శ sha	ష sa	స sha	హ ha	ళ lla	sibilants, &c.

Remarks on the Letters.

1. The first ten vowels are short హ్రస్వ, long దీర్ఘ, or grave ప్లుత. *Exam.* అ, *a*, ఇ, *i*, ఉ, *oo*, ఋ, *ri*, and ఌ, *li*, are short, and ఆ, a, ఈ, ee, ఊ, oo, ౠ, ree, and ౡ, lee, are long.

2. The grave sound is not distinguished by any particular mark, but is expressed in several words, as ఆవ్, *alas!* ఓపో వాఁరీ, *O foolish monkey*, వువ్వు వోవా, an exclamation expressive of pain by cold. ఎంతె, *many*, ఇటొ ఇక్కడె వాఁవొ, *come hither.*

3. ఎ has two sounds, the first is that of the English a in name, or of the French e; the other resembles that of ya, pronounced short: no examples of the first sound are necessary, but that of the second occurs in గద్దె, *a seat*, pronounced guddya, మెట్టె, *an ornament for the toe*, pronounced mittya, పెట్టె, *a basket*, pronounced pettya, and కట్టె, *wood*, pronounced kuttya.

4. ఒ has likewise two sounds, the first is the same as that of ow in owl, the other is a shorter pronunciation of the same sound.

6. ం has two sounds, the first is a nasal sound given

to the vowel with which it is connected; the other is the full sound of ng, if it end a word or precede a letter of the first class, that of n if it precede a consonant of the second, third, or fourth class, and that of m if it precede a consonant of the fifth class. ಀ gives the vowel which it follows an abrupt sound.

7. The first twenty-five consonants are distributed into five regular classes, (ವರ್ಗ) each of which is pronounced with the same organ, as expressed in the alphabet. The other letters are miscellaneous.

8. The sounds of the first class of consonants are expressed by the English letters placed under them.

9. ಚ and ಜ have each two sounds, the first is that of the English ch, and j, (as expressed in the alphabet), the other sounds are those of s and z. The English letters express the sounds of the other letters of this class.

10. The letters of the third class, though usually accounted difficult of pronunciation, are no other than the English sounds expressed by t and d, with their aspirates. The pronunciation of the ಠ is, however

confessedly difficult, and must be acquired by means of a living instructor.

11. The letters of the fourth class, though expressed by the same English letters with those of the third, are not pronounced like them. These require that the tip of the tongue in pronouncing them should be put to the root of the upper teeth.

12. The sounds of the letters of the fifth class are expressed by the English letters placed under them. ఫ, however, has seldom the sound of the English f, but is that of p aspirated.

13. య expresses the sound of the English y; it admits, however, of some little variation of its power under different circumstances.

14. ర has two sounds the one is that of the English r, the other is formed by a slight inflection of the point of the tongue towards the palate. This letter in Telinga books, especially when final, is often written with this character ఱ which has the same sound as ర.

15. The sounds of ಲ, ವ, ಶ, ಷ, ಸ, and ಹ, are expressed by the English letters placed under them.

16. The pronunciation of ಳ can scarcely be acquired without a living instructor; in pronouncing it the tongue is raised up on one side so that its underside near the tip touches the roof of the mouth.

Of compounding Letters.

17. Every consonant is supposed to have the vowel ಅ inherent in it; that vowel therefore is pronounced with every consonant except it be suppressed, or its place occupied by another letter.

18. A vowel in its proper form cannot follow a consonant in the same syllable, but will make a distinct syllable. *Exam.* ಕಇ, ke-*i*.

19. When a vowel therefore follows a consonant in the same syllable it assumes a form differing from its proper form, usually appearing as a part of the letter, and always takes the place which was occupied by the inherent ಅ. *Exam.* ಕಿ, *ki*, ಕೂ, *koo*. N. B. An initial vowel suffers no change of form.

20. The following table shews the form of the symbols or representative signs of the vowels, and the manner of their junction with a consonant:

Vowel.	Symbol.	Vowel united to a consonant.	
అ	ా	క	ka
ఇ	ి	కి	ki
ఈ	ీ	కీ	kee
ఉ	ు	కు	koo
ఊ	ూ	కూ	koo
ఋ	ృ	కృ	kri
ౠ	ౄ	కౄ	kree
ఌ	ౢ	కౢ	klı
ౡ	ౣ	కౣ	klee
ఎ	ె	కె	ke
ఏ	ే	కే	ki
ఐ	ై	కై	ko
ఒ	ొ	కొ	kou
ఓ	ో	కో	

21. The vowel అ being naturally inherent in every consonant requires no sign to express it. *Exam.* క, k*a*.

22. Any consonant may be compounded with a

preceding consonant, by placing it under it, or by connecting it therewith in some other way. In this case the inherent vowel of the first consonant is expelled, and its place occupied by the latter consonant.

Exam. క్త, kt*a*.

23. Several consonants when they follow a preceding consonant without an intervening vowel, assume a form different from their natural one. The following is a list of them:

Consonant.	Representative sign.	Compounded consonant.
క	్క	స్క sk*a*
గ	్గ	డ్గ dg*a*
ఘ	్ఘ	డ్ఘ dgh*a*
చ	్చ	ష్చ shch*a*
ఛ	్ఛ	ష్ఛ shchh*a*
జ	్జ	బ్జ bj*a*
ఝ	్ఝ	బ్ఝ bjh*a*
ఠ	్ఠ	న్ఠ nth*a*
డ	్డ	న్డ nd*a*
ఢ	్ఢ	న్ఢ ndh*a*
త	్త	క్త kt*a*

Consonant.	Representative sign.	Compound consonant.
థ	థ	క్థ kth*a*
న	ె or ె*	న్న tn*a* or ణ్ణ, nna
ప	ప	ల్ప lp*a*
ఫ	ఫ	ల్ఫ lph*a*
బ	బ	ద్బ db*a*
భ	భ	ద్భ dbh*a*
మ	్మ	త్మ tm*a*
య	్య*	క్య ky*a*
ర	ర	త్ర tr*a*
ల	ల	క్ల kl*a*
వ	్వ*	క్వ kw*a*
ష	ష	క్ష ksh*a*
స	స	త్స ts*a*
హ	హ	త్హ tsh*a*
ళ	ళ	హ్ళ lh*a*
ఱ	ఱ	ల్ఱ nll*a*

N. B. Those marked with a star * are placed on the right side of the letter, but all the others under it or nearly so.

24. In the same manner three or more consonants may be compounded. *Exam.* క్ష్ర, str*a*.

25. క్ష, which is a compound formed by క and ష, is usually reckoned among the letters of the alphabet, and placed the last of them.

SECT. II.

Of Words.

Words are of three sorts, viz. Sungskrita words, words derived from the Sungskrita, and words of uncertain derivation which are current in the country.

1. Pure Sungskrita words, (తత్సమం,) used in this language, form the first class. *Exam.* మనుష్య, *a man.*

2. Words derived from the Sungskrita (తద్భం) but written and pronounced differently, form the second class. *Exam.* పెను, Vishnoo.

3. Words current in the country, (దెశ్యం,) of which the derivation is uncertain, form the third class. *Exam.* నెల, *the moon, a month,* పెల, *a price.*

4. Words are further distinguished into, first (వారి వస్థ) names of relations. *Exam.* దాదా, *a father,* అమ్మా, *a mother,* తండ్రి, *a father,* తల్లి, *a mother,* అక్క, *an elder sister,* చెల్లెను, *a younger sister.*

Secondly, (పెరు), proper names. *Exam.* నరసింహా, *Nursingha, (a proper name).*

Thirdly, (జాతివాచకము), generic or common nouns. *Exam.* బాపన, *a brahmun,* రాచ, *a sovereign,* ఆవు, *a cow or bull,* దొడ్డు, *a bullock,* గుర్రము, *a horse,* దొనుగ, *an elephant.*

Fourthly, (క్రియావాచకము), verbals, including participles, &c. *Exam.* వండెవాడు, *a cook,* చదివెవాడు, *a speaker,* వ్రాసెవాడు, *a writer,* పడిన, *fallen,* పండిన, *full of blossoms,* ఎదిగిన, *enlarged.*

Fifthly, (గుణవాచకము), adjectives. *Exam.* నల్ల or కర, *blue,* తెల్ల, *white,* దొరక, *red.*

5. There are three genders, (పుంలింగము) the masculine, (స్త్రీలింగము) the feminine, and (నపుంసకలింగము) the neuter.

6. Sungskrita words are of the same gender as in that language. *Exam.* ఈశ్వరుడు, *God*, వధువు, *a wife*, జ్ఞానము, *wisdom.*

7. Words derived from the Sungskrita, and current words of uncertain derivation are usually, if names of males, masculine, if names of females, feminine, and if names of other things, neuter. *Exam.* బ్రాహ్మణుడు, or బాపడు, *a brahmun*, బ్రాహ్మణి or బాపనడి, *a brahmuness*, కట్టి, *wood.*

8. Generic terms are often neuter, and some words are of two genders particularly Sungskrita words which mean clouds and seas, and a few others. *Exam.* మెఘుడు and మెఘము or మెఘంబు, *a cloud*, సముద్రుడు and సముద్రము or సముద్రంబు, *the sea*, అగ్ని హోత్రుడు and అగ్నిహోత్రము or అగ్నిహోత్రంబు, *fire*, వృషభము, *a bull or ox*, and కళత్రము, *a wife.*

Of the Declension of Nouns.

9. There are two numbers, the singular (ఏకవచనము) and the plural (బహువచనము).

10. There are seven cases of nouns, the nominative, the accusative, the instrumental, the dative, the ablative, the genitive, and the locative, which are usually called మొదటిది, the first, రెండోది, the second, మూడోది, the third, నాలుగోది, the fourth, అయిదది the fifth, ఆరోది, the sixth, and ఎడోది, the seventh.

11. The terminations డు and లు are affixed in the first case; ని, ను, and కూచిఁ, in the second; తో, చెత,* and తొడ, in the third; కొరకు, and కై, in the fourth; వల్లను, and కంటె, in the fifth; కి, కు, and యొ క్క, in the sixth; అందు, in the seventh, and డ and లార, in the vocative. These terminations are applied to the singular and plural numbers as follows:

	Sing.	Plur.
1.	— డు.	— లు.
2.	— ని, -ను, -కూచిఁ.	— ను, —కూచిఁ.
3.	— తో, -చెత, -తొడ.	— తో, -చెత, -తొడ.
4.	— కొరకు, -కై.	— కొరకు, -కై.

* In the vulgar language ను is usually added to the termination చెత, and not unfrequently the termination is written చాతను, instead of చెత or చెతను.

	Sing.	Plur.
5.	— వల్లను,-కంటె.	— వల్లను,-కంటె.
6.	— కి,-కు,-యొక్క.	— కు,—యొక్క.
7.	— ఆందు.	—ఆందు.
Voc.	— డ.	—లార.

12. డు is substituted for the final vowel of masculine nouns which have not a final డు.

13. డు is affixed to form the nominative and డ the vocative singular of masculines which have not a final ఇ. *Exam.* దెవుడు, *O God.*

14. ల must be inserted before ను, and the terminations which follow it, (rule 11,) in the plural number. *Exam.* దెవులను, *gods.*

15. In poetical writings the final of the termination ను is rejected, but not in conversation. *Exam.* దెవుఁ, *god,* (poetic.) దెవును, *god.*

16. The final of the termination ను is optionally rejected in the plural number. *Exam.* దెవులను and దెవులఁ, *gods.*

17. In the singular number ని must be inserted before కూఁచి and all the terminations following it, (rule 11) except the కు of the genitive singular, before which only న is inserted. *Exam.* దెవునికూఁచి, *god,* దెవునితొ, *by a god,* దెవునకు, *a god's.*

18. య is optionally inserted before the termination అందు, of the seventh case. When య is not inserted the ఇ of the inserted syllable ని is rejected. *Exam.* దెవునియందు or దెవునందు, *in a god,* దెవులందు, *in gods.*

19. ని is not inserted before the terminations of the vocative singular, nor ల before those of the plural. The particles ఒ or ఒయి are prefixed to words in the vocative. *Exam.* ఒయి దెవుడ, *O god,* ఒయి దెవులార, *O gods.*

Pattern of a masculine noun with a final అ.

దెవ, *a god.*

Singular.

1. దెవుడు, *a god.*
2. దెవుని, దెవునకు, or దెవున, దెవునికూఁచి, *god.*

3. దెవునితొ, దెవునిచెత, దెవునితొడ, *by a god.*
4. దెవునికొరకు, దెవునికై, *to or for a god.*
5. దెవునివల్లను, దెవునికంటె, *from a god.*
6. దెవునికి, దెవునకు, దెవునియొక్క, *god's.*
7. దెవునియందు, or దెవునందు, *in a god.*

Voc. ఒయి దెవుడ, *O god.*

Plural.

1. దెవులు, *gods.*
2. దెవులను, or దెవులన్, దెవులకూర్చి, *gods.*
3. దెవులతొ, దెవులచెత, దెవులతొడ, *by gods.*
4. దెవులకొరకు, దెవులకై, *to or for gods.*
5. దెవులవల్లను, దెవులకంటె, *from gods.*
6. దెవులకు, దెవులయొక్క, *gods'.*
7. దెవులయందు, దెవులందు, *in gods.*

Voc. ఒయి దెవులార, *O gods.*

Thus are declined మనుష్య, *a man,* రాక్షస, *a giant,* బ్రాహ్మణ, *a brahmun,* క్షత్రియ, *a kshetriya,* వాచక, *a speaker,* పాచక, *a cook,* జనక, *a father,* పుత్ర, *a son,* and all other Sungskrita masculines which have a final అ.

Observations on the first case.

20. The డు of the nominative singular, the లు of the nominative plural, and the డ of the vocative, are sometimes rejected and sometimes retained in words derived from the S*u*ngskr*ita*, and in current words of uncertain derivation.

21. The pronoun వాడు, *he*, is frequently affixed to the two kinds of words above-mentioned as the termination of the nominative, instead of the regular termination. *Exam.* బాపనవాడు, *a brahmun*, రాచవాడు, *a king*.

22. The final న of బాపన, *a brahmun*, is rejected before the డు and లు of the nominative case, and the డ and లార of the vocative.

23. These two kinds of words do not require the substitution of డు for the final vowel. *Exam.* బాపడు, *a brahmun*, బాపలు, *brahmuns*, గొల్లడు, *a cow-keeper*, గొల్లలు, *cow-keepers*.

24. Proper names derived from the Sungskrita require డు in the nominative singular. *Exam.* లక్ష్మీడు, *Lukshmuna.* N. B. These words are seldom used in the plural.

25. The pronoun వాడు is affixed to generic terms derived from the Sungskrita, including the names of trades or professions, instead of the termination డు of the nominative singular. *Exam.* వడ్లవాడు, *a carpenter,* కుమ్మరవాడు, *a potter,* కమ్మరవాడు, *a smith,* శూద్రవాడు, *a shoodra.*

26. Generic terms of uncertain derivation, require వాడు after them when used as masculines. *Exam.* మంగలవాడు, *a barber,* మాలవాడు, *a chundala.*

27. The pronoun వాడు is not affixed to proper names of uncertain derivation, nor is డు affixed to make the vocative. *Exam.* పుట్టడు, *Pootta or Valmika,* పెంటుడు, *Penta,* పెంటు, *O Penta.*

28. Neither డు nor వాడు are affixed to current words of uncertain derivation, which express rela-

tionship, except such as mean an infant, a child, a father, a younger brother, a grandson, or a daughter's husband. *Exam.* తాత, *a grand-father,* మామ, *a mother's brother,* అన్న, *an elder brother.* But డు is affixed in the following instances: కొర్రడు, *a little child,* పాసడు, *an infant,* పిల్లడు, *a child,* అప్పుడు, *a beloved child,* విడ్డడు, *a child,* అబ్బడు, *a father,* తమ్ముడు, *a younger son,* మానమడు, *a grand-son,* అల్లుడు, *a daughter's husband.*

29. వాడు is affixed without a previously inserted syllable to verbals. *Exam.* వంటవాడు, *a cook, or he cooking,* మూటవాడు, *the bearer of a burden.*

30. Words derived from the Sungskrita, which have a final అ do not admit the termination ను, of the accusative case, nor the కు of the genitive. *Exam.* బాపన, *brahmun,* బాపనికూచి, *brahmun,* బాపనికి, *a brahmun's,* బాపనియొక్క, *a brahmun's.*

31. Words ending in అ expressive of relationship or kindred, which are derived from the Sungskrita, do not admit the ని of the accusative or the కి of the genitive. After such words ను is inserted before

కూచిఁ. *Exam.* దాదిను, *father,* దాదినుకూచిఁ, *father,* దాదకు, *a father's.*

32. Neither న nor ని is inserted before the terminations of the other cases in words of this kind. *Exam.* దాదచెత, *by a father,* దాదుకు, *a father's.*

33. Neither the ని of the accusative, or the కి of the genitive case are affixed after తాత, *a grand-father,* or any other words of uncertain derivation which mean a father, a maternal uncle, an elder brother, or a sister's husband. *Exam.* తాతను, *grand-father,* అబ్బను, *father,* మామను, *uncle,* అన్నను, *elder brother,* బావను, *sister's husband.*

34. Other words of relationship, which are of uncertain derivation, do not admit ను in the accusative. *Exam.* కుఱఁని, *boy, child,* మనుమని, *grand-son,* అల్లుని, *daughter's husband.*

35. When కుఱఁ, *a child,* is followed by any termination except ని, ని must be inserted before the termination. *Exam.* కుఱఁనికూచిఁ, *child,* కుఱఁనితొడ, *child.*

36. కు is not used to form the genitive case of కురఁ, *a child. Exam.* కురఁనికి, *a child's,* కురఁనియొ క్క, *a child's.*

Of Masculines with a final ఆ.

37. The final ఆ of Sungskrita words becomes అ, when followed by any termination. *Exam.* విశ్వ పుడు, *one who drinks all things,* శంఖధ్మడు, *he who blows a shell.*

38. హాహా and హూహూ, two proper names of Gundhurva kings, are exceptions to the above rule, the final not becoming short. The termination డు of the nominative, ని of the accusative, కి of the genitive, and ఓ of the vocative, are not used to these two words, nor is the syllable ని inserted before the terminations. ను, is, however, inserted before the కూచిఁ of the accusative. *Exam.* హాహా, *Haha,* హాహాను, *Haha,* హాహానుకూచిఁ, *Haha,* హాహాకి, *Haha's,* హాహా, *O Haha.* Thus also హూహూ, *Hoohoo.*

నానా, *a father,* and పెంకొరా, *the name of an idol,* which are Mahratta words, are declined like హాహా.

There are no masculines derived from the Sungs-

krita, or current words of uncertain derivation, with a final ఁ, in this language.

Of Masculines with a final ఇ

39. The terminations డు, ను, కు, and డ, are not admitted after words with a final ఇ ; also the syllable ని is not inserted before తో and the terminations which follow it. *Exam.* కవి, *a poet,* కవులు, *poets,* కవిని, *poet,* కవినికూర్చి, *poet,* కవితోడ, *by a poet,* కవికి, *a poet's,* కవియొక్క, *a poet's,* ఒ కవి, *O poet,* ఒ కవిలార, *O poets.*

Thus హరి, *a proper name,* రవి, *the sun,* &c.

Thus, also, ద్విజాతి, *a brahmun,* జ్ఞాతి, *a relation,* and other words of relationship.

There are very few Sungskrita verbals, or adjectives with a final ఁ.

40. Proper names with a final ఁ, derived from the Sungskrita, are declined like those which are pure Sungskrita. *Exam.* అగ్ని, *fire, or the god Ugni.* కీర్తి, *Kireetee.*

There are no masculine generic terms, adjectives, or verbals derived from the Sungskrita, which have a final ఇ.

41. The particle గాడు is frequently affixed to words of uncertain origin which have a final ఇ or డు, unless they are used in a honorific or respectful sense. *Exam.* కొడ్డి గాడు or కొడ్డి, *a tree,* రెడ్డి గాడు or రెడ్డి, *the head man of a village, (if he be a shoodra).*

42. గాడు is not affixed to కొమటి, *a trader,* తండ్రి, *a father,* పట్టి, *a son,* and other names of relatives.

Of Masculines with a final అ.

43. The final అ, of Sungskrita masculines, becomes short, and they are declined as కవి. *Exam.* సేనాని, *a captain,* గ్రామాని, *the chief man of a village.*

Masculines of the two other classes, with a final ఇ, do not occur.

Of Masculines with a final ు.

44. వు is optionally inserted after *Sungskrita* words with a final ు.

45. When వు is inserted, the terminations డు, డ, ని and కి, and the inserted syllable ని, are not admitted.

Example.

Singular.

1. గురువు, గురుడు, *a teacher.*
2. గురువును, గురును, గురువునుకుర్చి, గురునుకుర్చి, [*teacher.*
3. గురువుతొడ, గురుతొడ, గురువుచెత, గురుచెత, గు [రువుతొ, గురుతొ, *by a teacher.*
6. గురువుకు, గురుకు, గురుకిం, *of a teacher.*

Voc. ఒ గురు, or ఒ గురువు, *O teacher.*

Plural.

1. గురువులు, గురులు, *teachers.*
2. గురువులను, గురులను, గురువులకూర్చి, గురుల [కూర్చి, *teachers.*

46. విష్ణు, శంభు, and other proper names, also *Sungskrita* names of relations, follow the same rule. *Exam.* విష్ణుడు and విష్ణువు, *Vishnoo*, శంభుడు and శంభువు, *Shumboo*, సుతుడు and సుతువు, *a son*, బంధుడు and బంధువు, *a relation.*

Sungskrita masculine names of species, with a final డు, are of rare occurrence in this language.

47. వు is not inserted after proper names with a final డు, derived from the *Sungskrita*. *Exam.* వెన్నుడు, *Vishnoo*, మరుడు, *Cupid*, విబ్బిచ్చుడు, *the sentiment of disgust* (personified), చంద్రుడు, *the moon.*

Generic terms with a final డు, derived from the *Sungskrita* do not occur.

48. వు is constantly inserted after విందు, *a friend.* The terminations డు, డ, ని, and కి, and the inserted syllable ని are not admitted. *Exam.* విందువు, *a friend.*

49. The final of సయంభూ, *the self-existent*, the only masculine with a final ఊ, becomes short, and the word is declined like శంభు. *Exam.* సయం భుడు and సయంభువు, *the self-existent.*

Of Masculines with a final ు.

50. ు is substituted for a final ము.

51. The terminations డు, ఱు, ని, and కి, and the inserted syllables ని and న are not admitted after the ు which is substituted for a final ము ; ను however is inserted before కుచిఱ. *Exam.* ధాత, *a sustainer ;* ధాతలు, *sustainers ;* ధాతను, *sustainer ;* ధాతనుకూచిఱ, *sustainer ;* ధాతచెత, *by a sustainer ;* ధాతకు or ధాతయొక్క, *a sustainer's ;* ఒ ధాత, *O sustainer ;* ఒ ధాతలార, *O sustainers.*

52. Names of relations, as పితృ, *a father,* భ్రాతృ, *a brother,* and verbals, as పక్తృ, *a cook,* వక్తృ, *a speaker, &c.* follow the same rule. *Exam.* పిత, *a father ;* పితలు, *fathers ;* భ్రాత, *a brother ;* భ్రాతలు, *brothers ;* పక్త, *a cook ;* పక్తలు, *cooks ;* వక్త, *a speaker ;* వక్తలు, *speakers.*

Of words with a final ఎ.

There are no *Sungskrit* masculines with a final ఎ.

53. ం is inserted after రె, *a king*, before the terminations డు and డ. The terminations ను, and కు, are not affixed to this word. *Exam.* రెండు, *a king*; ఒ రెండ, *O king*; రెల, *king's*; రెలాల, *O kings*; రెని and రెనికూచి, *king*; రెనికి and రెనియొక్క, *a king's*.

54. బొయి, *a palankeen bearer*, is declined like రె, but does not admit the nasal in the nominative and vocative cases. *Exam.* బొయిడు, *a bearer*.

55. ను and కు are not affixed to బొట్టి, *a boy*, in the singular number. *Exam.* బొట్టిడు, *a boy*; బొట్టి లు, *boys*; బొట్టిని, *boy*; బొట్టిలను, *boys*; బొట్టినుకూ చి, *boy*; బొట్టిలనుకూచి, *boys*; బొట్టిలికి, *a boy's*; బొట్టిలకు, *of boys*.

In the western parts of the country విడ, *a boy*, is written with a final ఎ, and declined like బొట్టి.

Of Feminines.

56. The final long vowel of Sungskrita feminines, except that of monosyllables with a final ఈ, becomes short. The termination డు of the nominative

singular, and ౮ of the vocative singular, are not affixed to such words, nor is ఁ substituted for the final vowel, as it is in masculines.

57. The termination ని of the accusative, and కి of the possessive, are not affixed to feminine nouns, except they have a final ఇ; those with a final ఇ, never receive the ను of the accusative, nor the కు of the possessive.

58. The syllables ని and న are not inserted after feminine nouns, such excepted as have a final ఇ before the terminations of the third and following cases. ను, however, must be inserted before the termination కూర్చి of the accusative.

59. The syllable ని is not inserted after feminines with a final ఇ, except before the termination కూర్చి.

Example.

అశ్వ, *a mare.*

Sing.

1. అశ్వ, *a mare.*
2. అశ్వను or అశ్వనుకూర్చి, *mare.*
3. అశ్వతో, &c. *by a mare.*

Gen. అశ్వకు, అశ్వయొక్క, *of a mare.*

Voc. ఒ అశ్వ, *O mare.*

Plur.

1. అశ్వలు, *mares.*
2. అశ్వలను or అశ్వలనుకూర్చి, *mares.*
3. అశ్వలతో, &c. *by mares.*

Gen. అశ్వలకు, అశ్వలయొక్క, *of mares.*

Voc. ఒ అశ్వలార, *O mares.*

Thus are declined రమా, *a proper name,* దుర్గా, *a proper name,* అజా, *a she goat,* అంబా, *a mother,* అంతికా, *an elder sister,* వాచికా, *a female speaker,* పాచికా, *a female cook,* &c. But మా, *Lukshmee,* భా, *splendor,* and other monosyllables, are long in the nominative singular. *Exam.* మా, *Lukshmee;* మాలు, *Lukshmees;* భా, *splendor;* భాలు, *splendors;*

మాను, *Lukshmee*; ఛాను, *splendor*; మాకు, *Lukshmee's*; ఛాకు, *of splendor.*

60. అమ్మ, *a mother*, అప్ప, *a father*, అయ్య, *a father*, and అక్క, *a sister*, are frequently, though not always, affixed to feminine proper names of women, goddesses, and other beings possessed of reason. The compound word is then declined as its last member when separate.

N. B. అమ్మ and అక్క are chiefly thus affixed in the western parts of the country, and అప్ప, in the eastern parts; అయ్య, is generally affixed to the names of persons of the military tribe.

61. When అమ్మ, అప్ప, అయ్య, or అక్క, are affixed to any word, the final letter of the word is rejected; but in the words పార్వతీ, ఛాగీరథీ, సరస్వతీ, మూతిఱ, పెళ్ళి, and నుళ్ళి, and the corrupted form ఛాగితిఱ, a short ఎ is substituted for the final vowel. *Exam.* లక్ష్మమ్మ, లక్ష్మప్ప, లక్ష్మయ్య, లక్ష్మక్క, or లక్ష్మి, *Lukshmee*; అచ్చమ్మ, అచ్చప్ప, అచ్చయ్య, అచ్చక్క, and అచ్చి, *Uchchi*, (the corrupted way of writing Lukshmee); పెరమ్మ, పెరప్ప, పెరయ్య, పెరక్క, and పెరు, *Peroo.* But పార్వతెమ్మ, &c. *Parvutee*; ఛాగీరథెమ్మ,

&c. *Bhagiruthee, &c.* also పార్వతి, *Parvutee,* భాగీరథి, *Bhagiruthee, &c.*

62. ది is affixed to *Sungskrita* generic nouns feminine, and to such as are derived from the *Sungskrita*. In the second and following cases singular దాని is inserted after these words. The plural number does not differ from the masculine. Verbals with a final ఁ, derived from the *Sungskrita*, which are very few, and verbals of uncertain derivation with a final ఁ, are declined according to this rule.

Example.

బ్రాహ్మణి, *a brahmuness.*

Singular.

1. బ్రాహ్మణి, *a brahmuness.*
2. బ్రాహ్మణిదానిని, *brahmuness.*

Plural.

1. బ్రాహ్మణివాండ్లు, or బ్రాహ్మణివాండ్రు, *brahmuness.*
2. బ్రాహ్మణివాండ్లను, *brahmunesses.*

Thus also శూద్ర, *a female shoodra,* కాపన, *a*

brahmuness, రాచా, *a queen*, &c. which make in the nominative singular శూద్రది, బాపనది, and రాచది, and in the accusative singular శూద్రదానిని, బాపనదానిని, రాచదానిని, &c.

Feminines in ఇ and ఈ.

63. **The final ఈ of *Sungskrita* words, monosyllables excepted, is made short.**

64. **ఉ is substituted for the final ఈ of *Sungskrita* feminines, and those derived from the *Sungskrita*, monosyllables in ఈ excepted, when followed by the termination of any case in the plural number.** *Exam.* లక్ష్మీ, *Lukshmee*; లక్ష్ములు, *Lukshmees*; గౌరి, *Gouree*; గౌరులు, *Gourees*; బ్రాహ్మణి, *a brahmuness*; బ్రాహ్మణులు, *brahmunesses*; పుత్రి, *a daughter*; పుత్రులు, *daughters*; పాకీ, *a cook*; పాక్రీలు, *cooks*; లచ్చి, *Lukshmee*; లచ్చులు, *Lukshmees*; బుద్ధి, *understanding*; బుద్ధులు, *understandings*; సుధి, *a good expression*; సుద్ధులు, *good expressions*. But ధీ, *wisdom*, forms ధీలు, *wisdoms*.

65. **Words of uncertain derivation ending in ఇ, usually require the termination ఉ to the nominative**

singular. It is however omitted after proper names. *Exam.* బుచ్చి, *Boochchee*; వెంక్కి, *Venkkee*; కోమటిది, *a merchant's wife*; రెడ్డిది, *a clown's wife*; తల్లి, *a mother*; ఇంటిది, *a house-wife.*

Of feminines in డు and డు.

66. Sungskrita proper names of females which end in ఇ or ఈ, optionally change it to డు, and follow the rules for the declension of feminines with a final డు. *Exam.* లక్ష్మి, *Lukshmee.*

67. The final of భార్య, *a wife*, becomes short.

68. వ is inserted after feminines in డు when the termination of any case is affixed, and in the nominative singular when the termination is suppressed. *Exam.* భార్యవు, *a wife*; భార్యలు, *wives.*

69. వ is inserted after words of uncertain derivation expressing relationship, except మత్తు, *a grandmother*, after which వ is inserted. *Exam.* మత్తువ, *a grand-mother*; మత్తువలు, *grand-mothers*; తోడవుట్టువు, *a full sister.*

70. Feminines with a final ఱు are declined

as masculines. *Exam.* మాత, *a mother.* యాత, *a sister in law.* నణంద, *a husband's sister.* సవిస, *a sister.*

71. ఇయ is optionally substituted for the final of feminines ending in ఎ, and in that case the word is declined like words ending in అ. *Exam.* కాకెఎ and కాఇయ, *a daughter;* చెడె and చెడియ, *a woman.*

Sometimes, however, ఇయ is not substituted for the final as in చెలికత్తె, *a companion,* బొనాగత్తె, *a servant girl,* and సగసుగత్తె, *handsome.*

72. The ని of the accusative, and కి of the genitive, are not affixed to words ending in ఎ. *Exam.* కాకెఎను, *daughter.* కాకెఎకు, *daughter's.*

73. ను is inserted before కూచిఱ, but ని is not inserted before any termination, when the word has a final ఎ. *Exam.* కాకెఎనుకూచిఱ, *daughter,* కాకెఎ తొడ, *by a daughter.*

There are no *Sungskrita* feminines with a final ఎ.

Of the neuter Gender.

74. ము and ంపు are optionally affixed to neuters. *Exam.* పారకము and పారకంపు, *a reader,* జన్నము, and జన్నంపు, *a sacrifice,* సున్నము and సున్నంపు, *lime,* సింగము and సింగంపు, *a lion.*

Some words, however, particularly those of uncertain derivation, do not admit either of these affixes. *Exam.* కుక్క, *a dog,* మెక, *a sheep,* గోడ, *a wall,* నీడ, *a shadow,* చాట, *a fan to winnow corn,* and పీట, *a stool.*

75. వు is not inserted after these increments as it is after words with a final డు. The డు of the nominative singular is always suppressed after neuters.

76. ఱ is substituted for the డ of the increment ము, in the vocative case. ంపు, is never used in the vocative case.

77. ని is not affixed after డు in the accusative nor ని in the genitive of neuters.

78. ప్ర is not inserted before the termination of the third and following cases.

Example.

జ్ఞాన, *knowledge.*

Singular.

1. జ్ఞానము, జ్ఞానంపు, *knowledge.*
2. జ్ఞానమును, జ్ఞానంపును, జ్ఞానమునకూచిఁ, *knowledge.*
3. జ్ఞానముచేత, *by knowledge.*
6. జ్ఞానమునకు, *of knowledge.*

Voc. జ్ఞానమ, *O knowledge.*

Plural.

1. జ్ఞానములు, జ్ఞానంపులు, *knowledges.*
2. జ్ఞానములను, జ్ఞానంపులను, జ్ఞానములకూచిఁ, *knowledges.*

79. కిరి, *a hog*, గిరి, *a mountain*, మణి, *a gem*, and other words with a final ఇ, are declined like కవి, (page 21.)

80. వు is inserted after Sungskrita neuters with a final డు, but very seldom after words derived from the Sungskrita and those of uncertain derivation. *Exam.* మధువు, *honey*, మధువుల, *honey*, (plur.) ఘృ

ళ్ళు, *a beast,* పశువులు, *beasts ;* but పశులు, *cattle,* పత్తు, *reunion,* (of men or animals), పత్తులు, *reunions,* ముద్దు, *the dandling of a child,* ముద్దులు, *dandlings,* and many other words do not admit of డు.

81. The final డు of neuters of uncertain derivation is frequently suppressed before the terminations of the plural number. *Exam.* చెట్టు, *a tree,* చెట్లు, *trees,* కట్టు, *a binding, a rope,* కట్లు, *bindings, ropes,* తిట్టు, *a curse,* తిట్లు, *curses,* ముట్టు, *the touching of what is unlawful,* ముట్లు, *touchings of what is unlawful,* చట్టు, *a stone,* చట్లు, *stones,* చొట్టు, *a dot, a bubble,* చొట్లు, *dots, bubbles.*

There are no neuters with a final ము, and no Sungskrita neuters with a final ఎ.

82. Neuters with a final ఎ, have nothing peculiar in their declension. *Exam.* ముడి, *a ring,* ముడిలు, *rings,* కఱ్ఱి, *wood,* కఱ్ఱలు, *pieces of wood,* మల్లె, *jasmine,* మల్లెలు, *jasmines,* మిడి, *a palace,* మిడిలు, *palaces,* సిడి, *a leathern bottle,* సిడిలు, *leathern bottles,* పల్లె, *a village,* పల్లెలు, *villages,* మట్టి, *a ring for the toe,* మట్టిలు, *rings for the toe.*

Of words with a final consonant.

83. The డు of the nominative singular, and the ము of the vocative, are suppressed after words with a final consonant.

84. క్షు is substituted for a final క్ష్ or ష్ణ when followed by any termination, and in the nominative and vocative singular when the termination is suppressed. *Exam.* మధులిట్టు, *a bee,* మధులిట్టులు, *bees,* పుష్పలిట్టు, *a bee,* పుష్పలిట్టులు, *bees,* రత్నముట్టు, *a stealer of gems,* రత్నముట్టులు, *stealers of gems,* విప్రుట్టు, *a drop,* విప్రుట్టులు, *drops.*

85. క్ష్ is substituted for the final of words ending in క్ష్, చ్ఛ్, or జ్ఝ్, and of ద్రుహ్, *injuring,* and స్నిహ్, *affectionate, agreeable.* *Exam.* దిక్ష్, *a point of the compass,* దిక్ష్‌లు, *the points of the compass,* దక్ష్, *an eye,* దక్ష్‌లు, *eyes,* ఘుతస్పక్ష్, *touching clarified butter,* ఘుతస్పక్ష్‌లు, (*they*) *touching clarified butter,* వాక్ష్, *a word,* వాక్ష్‌లు, *words,* పయోముక్ష్, *a cloud,* పయోముక్ష్‌లు, *clouds,* భిషక్ష్, *a physician,* భిషక్ష్‌లు, *physicians,* వావిఘుక్ష్, *eating ghee,* వావిఘుక్ష్‌లు, (*they*) *eating ghee,* స్రక్ష్, *a necklace,* స్రక్ష్‌లు, *necklaces,* మిత్రద్రుక్ష్, *injuring a friend,*

మిత్రద్రుక్కులు, (*they*) *injuring a friend,* ఉప్పిక్క, *the name of a measure of verse,* ఉప్పిక్కలు, *couplets of the measure called Ooshnih.*

86. త్తు is substituted for the final of words ending with the verbal నవ్, *binding.* *Exam.* ఉపాన త్తు, *a shoe,* ఉపానత్తులు, *shoes.*

87. ప్పు is substituted for the finals of అవ, *water,* and కకుభ, *a point of the compass,* but ప్ప is substituted for the final of అనుష్తుభ, *the name of a particular measure of verse.* *Exam.* అప్పు, *water,* కకుప్పు, *a point of the compass,* అనుష్తుప్ప, *a measure of verse.*

88. త్తు is substituted for the final of words which end in ఱ్, ద్, or ధ్. *Exam.* భూభృత్తు, *a king,* సర త్తు, *autumn,* సమిత్తు, *sacrificial wood.*

89. The ర్ of ఆత్మర్, *spirit,* and of యజుర్, *a priest,* is suppressed; ఉ is affixed to రాజ్, *a king,* instead of the last vowel. *Exam.* ఆత్మ, *a spirit,* ఆ త్మలు, *spirits,* రాజు, *a king.*

90. ప్ప is inserted after the final of words ending

in ౯. *Exam.* చంద్రమస్సు, *a month,* సర్పిస్సు, *clarified butter.*

There are no words with a final ౘ, ౙ, or ౚ, nor any words with a final consonant except Sungskrita ones.

SECT. III.

Of Adjectives.

1. వర్ణ, *a colour,* is compounded with Sungskrita adjectives meaning colours, which are then declined like substantives ending in ఱు. *Exam.* నిలవర్ణుడు కృష్ణుడు, *the blue Krishna.*

2. ని is inserted after masculine adjectives derived from the Sungskrita, and to such as are of uncertain derivation, before the pronoun వాడు is affixed to them. *Exam.* నల్లనివాడు, *blue,* తెల్లనివాడు, *yellow,* శుక్లనివాడు, *handsome,* మెత్తునివాడు, *mild, gentle,* యెఱ్ఱనివాడు, *red.*

3. న is inserted before వాడు, after adjectives

which mean *thick* or *large*, and *dry*. *Exam.* బలిసినవాడు, *thick, fat, plump,* ఛిక్కినవాడు, *dry.*

4. వాడు with the previously inserted syllable ని is optionally affixed to దిట్ట, *dauntless,* మోటు, *stupid,* ముగ, *dumb,* and a few other words, but is constantly added to other passive participles. The ని is constantly inserted before the terminations of the other cases. *Exam.* దిట్ట and దిట్టనివాడు, *undaunted,* మోటు and మోటునివాడు, *stupid,* ముగ and ముగనివాడు, *dumb,* పడివాడు, *fallen.*

5. వాడు is optionally affixed to adjectives of uncertain derivation which express excess or deficiency of age. When వాడు is not affixed to these words, the nominative is not made in డు, nor the vocative in డ. *Exam.* చిన్న or చిన్నవాడు, *of small age,* పెద్ద or పెద్దవాడు, *old,* గుడ్డి or గుడ్డివాడు, *blind,* కుంటి or కుంటివాడు, *lame.* But it is constantly affixed to చంటి, *sucking ;* చండివాడు, (*a*) *sucking* (*child*).

6. వు must be constantly inserted after *Sungskrita* adjectives which have a final డ. The termination డు, డ, ని, and § are never affixed to these words,

nor is the syllable ని inserted before the terminations. *Exam.* పటువు, *eminent,* మృదువు, *meek,* యాయాసువు, *desirous of going,* పిపాసువు, *desirous of drinking.*

7. ై is inserted before the final of adjectives which end in వల్లే or మల్లే. డు is also inserted before the terminations. డు and డ are affixed constantly to all such adjectives, except హానూమల్లే, *having cheek pouches,* to which they are affixed optionally. *Exam.* శ్రీమంతుడు, *glorious,* భగవంతుడు, *glorious, divine,* శ్రీమంతుడ, *O glorious (being),* హానూమంతు and హానూమంతుడు, *having high cheek bones,* హానూమంతు, హానూమంతుడ, and, in some instances, హానూమంత, *O (thou) with high cheek bones.*

8. When ఆత్మ, *spirit,* is the last member of a compound word, the ఆ is rejected, and the word is declined like a noun ending in అ; but if the first member of the compound be అంతర, *within,* పరమ, *excellent,* or విశ్వ, *universal,* it is optionally declined as the compound or as the simple word ఆత్మ. *Exam.* పుణ్యాత్ముడు, *virtuous,* పుణ్యాత్ములు, *vir-*

tuous, (plur.) అంతరాత్మ or అంతరాత్ముడు, *pervading*, అంతరాత్మలు or అంతరాత్ములు, *pervading*, (plur.)

9. Adjectives ending with ఇ, lose their final, and are declined like nouns with a final ఇ. *Exam.* దండి, *carrying a staff*, దండులు, *carrying a staff*, (plur.)

10. డు is affixed to past participles with a final వ; the vowel preceding the last letter is made long and ం inserted before the final. *Exam.* విద్వాంసుడు, *learned*, విద్వాంసులు, *learned*, (plur).

Of Feminine Adjectives.

11. ఆలు, *a wife*, is inserted after Sungskrita feminine adjectives, and such as are derived from the Sungskrita. ర is prefixed to ఆలు; డు is substituted for the final of the word when ఆలు is inserted.

12. The termination లు of the nominative plural is suppressed after ఆలు, and ంర is inserted before its final లు. Anciently రు was substituted for the final లు of ఆలు.

13. ఇ is substituted in the singular number for the final of ఱఌ, and ఱ in the plural, in all the cases except the nominative.

Example.

ధీ, *wise.*

Sing.

1. ధీరుఁడు, *wise.*
2. ధీరునిని, ధీరునినిఁగూర్చి, *wise.*
3. ధీరునిచేత, *by a wise* (*woman*).

Plur.

1. ధీరులు, anciently ధీరువాండ్రు, *wise.*
2. ధీరులను, ధీరులనుఁగూర్చి, ధీరువాండ్రను [ధీరువాండ్రనుఁగూర్చి, *wise.*
3. ధీరులచేత, ధీరువాండ్రచేత, *by the wise, &c.*

Thus are declined జవాఁడు, *young*, ముఠాఁడు, *stupid*, నేస్తుఁడు, *dear*, నెస్తుఁడు, *domestic*, and many others.

14. ది is optionally affixed to form the feminine

adjective of జవ, *young*. In this case the వ is doubled. *Exam.* జవ్వని or జవ్వాలు, *young*.

15. ఆలు is inserted after all compounds of which the last member is ఆత్మ, *spirit*. *Exam.* ధర్మాత్ములు, *virtuous*.

16. ఆలు is optionally inserted after past participles with a final వ్ని, and to adjectives with a final మత్ or వత్. *Exam.* విద్వాంసులు, *learned*, విద్వాంసుడు, *learned*, (plur.) శ్రీమంతులు, *glorious*.

17. When ఆలు is not inserted, these words have the form of the Sungskrita feminines, and are declined like nouns with a final ఇ. *Exam.* విదుషి, *learned*, శ్రీమతి, *glorious*.

18. In some instances neither ఆలు nor ది, are affixed to adjectives and in some cases only ది. *Exam.* పొంగు, *growing*, *prevailing*, ధీమతి, *wise*, కోపి, *angry*.

19. ది is affixed to adjectives of uncertain deri-

vation which have a final ఇ. *Exam.* ఘుఙ్ఙిది, *strong, able,* ఓఙ్ఙిది, *crook-backed,* చంఙిది, (*a*) *sucking* (*child*).

20. The verbal noun ఐన, *the being or becoming any thing,* is inserted after Sungskrita adjectives with a final ఁ. ర is prefixed to this inserted word, and ది affixed in the nominative singular. *Exam.* మెఱుఁగైనది, *mild, meek,* పటుఁగైనది, *eminent.* But గొడ్డుది, *barren,* and ముట్టుది, *menstruous,* are exceptions.

Of Neuter Adjectives.

21. ది and నిది, and in some parts of the country ఁది, are usually affixed in the singular number, and ఁవి and నివి to the plural of neuter adjectives derived from the Sungskrita. *Exam.* నల్లది, నల్లనిది, and నల్లఁది, *blue,* నల్లఁవి and నల్లనివి, *blue,* (plur.) చక్కది, చక్కనిది and చక్కఁది, *slippery,* చక్కఁవి and చక్కనివి, *slippery,* (plur.)

SECT. IV.

Of Pronouns.

1. The personal pronouns are నా, *I*, నీ, *thou*, వీ, *he* or *it*, and అత or ఆత, *he* or *it*. యెవ, *who*, *what*, is both relative and interrogative.

2. మా is substituted for నా, *I*, and మీ for నీ, *thou*, in the plural number.

3. ను is substituted for the డు of the nominative singular, and ము for the లు of the plural, in the first personal pronoun, and ఎ is substituted for the final ఆ. డ is not inserted before the terminations of pronouns.

4. Neither the ని of the accusative, nor the ది of the possessive are affixed to the first and second personal pronouns.

5. The finals of the first and second personal pronouns become short in the accusative cases.

6. o is inserted before the terminations of the

accusative case. In the plural ము is substituted for the termination ను, and, according to the ancients న is affixed to the ము. ను in the singular, ము, మున, and according to some, ముల, in the plural, are inserted before కూచిఁ.

7. య is prefixed to the termination of the locative case in the first and second personal pronouns.

Example.

నా, *I.*

Singular.

1. నేను, *I.*
2. నన్ను, నన్నుకూచిఁ, *me.*
3. నాతో, నాచేత, నాతోడ, *by me.*
4. నాకొరకు, నాకై, *to me.*
5. నావల్లను, నాకంటె, *from me.*
6. నాకు, నాయొక్క, *my.*
7. నాయందు, *in me.*

Plural.

1. మేము, *we.*
2. మమ్ము, మమ్ములఁ, మమ్ముకూచిఁ, మమ్మునకూచిఁ, మమ్ములకూచిఁ, *us.*

3. మాతో, మాచెత, మాతొడ, *by us.*
4. మాకొరకు, మాకై, *to us.*
5. మావల్లను, మాకంటె, *from us.*
6. మాకు, మాయొక్క, *ours.*
7. మాయందు, *in us.*

8. వు is substituted for the డు of the nominative singular, and రు for the లు of the plural in the second personal pronoun.

Example.

నీ, *thou.*

Singular.

1. నీవు, *thou.*
2. నిన్న, నిన్నకూచి, *thee.*
3. నీతో, నీచెత, నీతొడ, *by thee.*
4. నీకొరకు, నీకై, *to thee.*
5. నీవల్లను, నీకంటె, *from thee.*
6. నీకు, నీయొక్క, *thy.*
7. నీయందు, *in thee.*

Plural.

1. మీరు, *ye.*
2. మిమ్ము, మిమ్మున, మిమ్ముకూచి, మిమ్మునకూచి, [మిమ్ములకూచి, *you.*
3. మీతో, మీచెత, మీతొడ, *by you.*
4. మీకొరకు, మీకై, *to you.*
5. మీవల్లను, మీకంటె, *from you.*
6. మీకు, మీయొక్క, *your's.*
7. మీయందు, *in you.*

9. ఇత and ఈత, are frequently substituted for వి, *he* or *this*, in the singular number.

10. According to modern usage ం is optionally inserted before డు when it is affixed to ఇత.

11. ర is substituted for the ల of the nominative plurals after వి, *he*, వా, *he*, and యవ, *who*, *who?* According to modern usage ర is optionally inserted by some, and వ by others before the లు.

12. ని is affixed to the plural of వి, *he*, వా, *he*, and యవ, *who*, *who?*

13. In the singular number of వీ, *he*, వా, *he*, and యవ, *who, who?* the increment ని, and in the plural, the increment ల is inserted before the terminations of all the cases except the nominative. It is, however, optional before the ని of the accusative singular. According to some of the moderns, డి is inserted before ని when it is affixed to వీ, *he*, and వా, *he*, in the singular number, and ర is optionally inserted before it in the plural of వీ, *he*, వా, *he*, and యవ, *who, who?*

14. ల్ and ర are optionally inserted before the ను of the accusative plural.

15. ఱ్ is prefixed to the terminations of the seventh case.

Example.

వీ, *he, she, it.*

Singular.

1. వీడు, ఇతడు, ఈతడు, ఇతండు, *he.*
2. వీని, వీనిని, వీడిని, ఇతని, ఈతని, వీనికూచి, వీనినికూచి, వీడినికూచి, ఈతనికూచి, ఇతనికూచి, *him.*

3. వీనితో, వీనిచెత, వీనితోడ, వీడితో, వీడిచెత, వీడితోడ, ఇతనితో, ఇతనిచెత, ఇతనితోడ, ఈతనితో, ఈతనిచెత, ఈతనితోడ, *by him.*

4. వీనికొరకు, వీనికై, వీడికొరకు, వీడికై, ఇతనికొరకు, ఇతనికై, ఈతనికొరకు, ఈతనికై, *to him.*

5. వీనివల్లను, వీనికంటె, వీడివల్లను, వీడికంటె, ఇతనివల్లను, ఇతనికంటె, ఈతనివల్లను, ఈతనికంటె, *from him.*

6. వీనికు, వీనియొక్క, వీడికు, వీడియొక్క, ఇతనికు, ఇతనియొక్క, ఈతనియొక్క, ఈతనికు, *his.*

7. వీనియందు, వీడియందు, ఇతనియందు, ఈతనియందు, *in him.*

Plural.

1. వీరు, వీల్ఱు, వీరలు, *they.*

2. వీరిని, వీళ్ళని, వీల్ఱను, వీరలను, వీరినికూచి, వీళ్ళకూచి, వీల్ఱనుకూచి, వీరలనుకూచి, *them.*

3. వీరితో, వీరిచెత, వీరితోడ, వీరలతో, వీరలచెత, వీరలతోడ, వీల్ఱతో, వీల్ఱచెత, వీల్ఱతోడ, *by them.*

4. వీరికొరకు, వీరికై, వీరలకొరకు, వీరలకై, వీల్ఱకొరకు, వీల్ఱకై, *to them.*

5. వీరివల్లను, వీరికంటె, వీరలవల్లను, వీరలకంటె, వీల్ఱవల్లను, వీల్ఱకంటె, *from them.*

6. వీరికు, వీరియొక్క, వీరలకు, వీరలయొక్క, వీల్ఱకు, వీల్ఱయొక్క, *theirs.*

7. వీరియందు, వీరలయందు, వీలఱయందు, *in them.*

16. అత and ఆత are often substituted for వా, *he,* in the singular number.

Example.

వా, *he.*

Singular.

1. వాడు, అతడు, ఆతడు, *he.*
2. వాని, వానిని, వాడిని, అతని, ఆతని, వానికూచి, వానినికూచి, వాడినికూచి, అతనికూచి, ఆతనికూచి, *him.*
3. వానితొ, వానిచెత, వానితొడ, వాడితొ, వాడిచెత, వాడితొడ, అతనితొ, అతనిచెత, అతనితొడ, ఆతనితొ, ఆతనిచెత, ఆతనితొడ, *by him.*
4. వానికొరకు, వానికై, వాడికొరకు, వాడికై, అతనికొరకు, అతనికై, ఆతనికొరకు, ఆతనికై, *to him.*
5. వానివల్లను, వానికంటె, వాడివల్లను, వాడికంటె, అతనివల్లను, అతనికంటె, ఆత నివల్లను, ఆతనికంటె, *from him.*
6. వానికు, వానియొక్క, వాడికు, వాడియొక్క, అతనికు, అతనియొక్క, ఆతనికు, ఆతనియొక్క, *his.*

7. వానియందు, వాడియందు, అతనియందు, అతనియందు, *in him.*

Plural.

1. వారు, వారలు, వాల్ఱు, *they.*
2. వారి, వారిని, వాన్ఱి, నారలను, వాల్ఱను, వారికూచి, వారినికూచి, వాన్ఱికూచి, వారలకూచి, వాల్ఱకూచి *them.*
3. వారితో, వారిచెత, వారితొడ, వారలతో, వారలచెత, వారలతొడ, వాల్ఱతో, వాల్ఱచెత, వాల్ఱతొడ, *by them.*
4. వారికొరకు, వారిక్కై, వారలకొరకు, వారలక్కై, వాల్ఱకొరకు, వాల్ఱక్కై, *to them.*
5. వారివల్లను, వారికంటె, వారలవల్లను, వారలకంటె, వాల్ఱవల్లను, వాల్ఱకంటె, *from them.*
6. వారికు, వారియొక్క, వారలకు, వారలయొక్క, వాల్ఱకు, వాల్ఱయొక్క, *theirs.*
7. వారియందు, వారలయందు, వాల్ఱయందు, *in them.*

యవ, *who, who?*

Singular.

1. యవడు, *who, who?*
2. యవని, యవనికూచి, యవడికూచి, *whom, whom?*

3. యవనితో, యవనిచెత, యవనితొడ, యవడితో, యవడిచెత, యవడితొడ, *by whom, by whom?*

4. యవనికొరకు, యవనికై, యవడికొరకు, యవడికై, *to whom, to whom?*

5. యవనివల్లను, యవనికంటె, యవడివల్లను, యవడికంటె, *from whom, from whom?*

6. యవనికు, యవనియొక్క, యవడికు, యవడియొక్క, *whose, whose?*

7. యవనియందు, యవడియందు, *in whom, in whom?*

Plural.

1. యవరు, యవరలు, *who, who?*

2. యవరిని, యవనిఁ, యవరలను, యవలఁను, యవరినికూచిఁ, యవనిఁకూచిఁ, యవరలనకూచిఁ, యవలఁకూచిఁ, *whom, whom?*

3. యవరితో, యవరిచెత, యవరితొడ, యవరలతో, యవరలచెత, యవరలతొడ, యవలఁతో, యవలఁచెత, యవలఁతొడ, *by whom, by whom?*

4. యవరికొరకు, యవరికై, యవరలకొరకు, యవరలకై, యవలఁకొరకు, యవలఁకై, *to whom, to whom?*

5. యవరివల్లను, యవరికంటె, యవరలవల్లను, యవరలకంటె, యవలఁవల్లను, యవలఁకంటె, *from whom, from whom?*

6. యవరికు, యవరియొక్క, యవరలకు, యవరల యొక్క యవలఁకు, యవలఁయొక్క, *whose, whose?*

7. యవరియందు, యవరలయందు, యవలఁయందు, *in whom, in whom?*

This word according to the ancients is written with the వ doubled. *Exam.* యవ్వీడు, *who,* యవ్వని, *whom,* &c.

17. ను is substituted for డు, and ము for లు, after తా, *self, spirit:* anciently రు was substituted for లు.

18. In all the cases except the nominative తన is substituted for తా, *self,* in the singular number, and తమ in the plural.

19. The final ఆ of తన and తమ is optionally rejected, in which case the termination ను of the accusative plural is changed to ము, and, according to some, న is further affixed to the ము.

20. In the singular number ను is inserted before కూఁచి, and ము in the plural.

Example.

తా, *self, spirit.*

Singular.

1. తాను, *self.*
2. తనను, తన్ను, తననుకూర్చి, తన్నుకూర్చి, *self.*
3. తనతొ, తనచెత, తనతొడ, *by self, &c.*

Plural.

1. తాము, తారు, *selves.*
2. తమను, తమ్ము, తమ్మున, తమనుకూర్చి, తమ్ముకూర్చి, తమ్మునకూర్చి, *selves.*
3. తమతొ, తమచెత, తమతొడ, *by selves, &c.*

21. In the feminine and neuter genders singular nominative, ఇది is substituted for వీ, *he.*

22. In the feminine and neuter genders, ది is substituted for ది, *he,* in all the cases singular except the nominative.

23. ంద is prefixed to the termination లు in the plural feminine of వి, *he,* and వా, *he.*

24. The increment ప్ర is inserted before the terminations of all the cases singular of this pronoun except the nominative; before ప్ర it is optional.

Example.

Singular.

1. ఇది, *she,* or *this woman.*
2. దీని, గీనిని, దీనికూచి, దీనినికూచి, *her*
3 దీనితో, దీనిచెత, దీనితోడ, *by her, &c.*

Plural.

1. వీండ్లు, *they, these women.*
2. వీండ్లను, వీండ్లనుకూచి, *them.*
3. వీండ్లనతో, వీండ్లనచెత, వీండ్లనతోడ, *by them.*

25. అది is substituted for వా, *he,* in the nominative singular of the feminine gender.

26. In all the cases except the nominative దా is substituted for వా, in the feminine and neuter genders.

Example.

Singular.

1. ఆది, *she,* or *that woman.*
2. దాని, దానిని, దానికూచిఁ, దాననికూచిఁ, *her.*
3. దానితో, దానిచెత, దానితొడ, *by them, &c.*

Plural.

1. వాండ్లు, *they,* or *those women.*
2. వాండ్లను, వాండ్లనుకూచిఁ, *them,* or *those women.*
3. వాండ్లతో, వాండ్లచెత, వాండ్లతొడ, *by these women.*

27. తె is affixed to యవ, or యవని, *who, who?* in the feminine gender.

Example.

Singular.

1 యవతె, *who, who?*
2. యవతెను, యవతెనుకూచిఁ, *whom.*
3. యవతెతో, యవతెచెత, యవతెతొడ, *by whom, &c.*

Plural.

1. యవతెలు, *who, who?*
2. యవతెలను, యవతెలనుకూచిఁ, *whom.*
3. యవతెలతో, యవతెలచెత, యవతెలతొడ, *by whom, &c.*

N. B. This word may be written యవని, and declined in the same manner.

Of the Neuter Gender.

28. ఇవి is substituted for ది, *this,* in the plural nominative of the neuter gender.

29. ఱ is inserted before the terminations of all the cases plural, except the nominative ది, *this,* and వా, *that,* in the neuter gender.

30. ని is optionally inserted in the neuter singular of ది, before కూఁచిఁ, but not before any other termination.

31. The ఇ of the ని which is inserted after ది and దా, and the ఇ of దెని and పెఱి, are optionally rejected before the termination ని.

Example.

Singular.

1. ఇది, *this, it.*

2. దీని, దీనిని, దీన్ని, దీనికూచిత, దీనినికూచిత, దీన్నికూ
చిత, *this, it.*

3. దీనితో, దీనిచెత, దీనితోడ, *by this or it, &c.*

Plural.

1. ఇవి, *these.*

2. వీటిని, వీటికూచిత, వీటినికూచిత, *these.*

3. వీటితో, వీటిచెత, వీటితోడ, *by these.*

32. అవి is substituted for వా, *that,* in the nominative plural of the neuter gender.

Example.

Singular.

1. అది, *that* or *it.*

2. దాని, దానిని, దాన్ని, దానికూచిత, దానినికూచిత,
దాన్నికూచిత, *that* or *it.*

3. దానితో, దానిచెత, దానితోడ, *by that, &c.*

Plural.

1. అవి, *those, they.*

2. వాటిని, వాటికూచిత, వాటినికూచిత, *those, them.*

3. వాటితో, వాటిచెత, వాటితోడ, *by those.*

33. దు is substituted for యవ, in the nominative case neuter. ది is substituted for the డు of the nominative singular, and వి for the లు of the plural.

34. In all the cases of the neuter gender except the nominative, దని is substituted for యది, in the singular number, and దిని in the plural.

Example.

Singular.

1. యెుది, *what, what?*
2. దెనిని, దేని, దెనినికూర్చి, దేనికూర్చి, *what, what?*
3. దెనితో, దెనిచేత, దెనితోడ, *by what, by what? &c.*

Plural.

1. యెవి, *what, what?*
2. వేటిని, వేటినికూర్చి, *what, what?*
3. వేటితో, వేటిచేత, వేటితోడ, *by what, by what?*

Of Numerals.

Numerals are substantives (సంఖ్యా), adjectives (సంఖ్యేయ), or ordinals (పూరకాథ).

1. ఒక or ఒక్క, *one,* when an adjective is declined in the three genders, but in the singular number only.

2. Some insert డి, and others ఱి, instead of ని, as an augment before the terminations of this numeral in the masculine gender.

3. In the feminine gender ఱ్ is affixed to this numeral, before which some insert ర.

4. ము is affixed to this numeral in the neuter gender, whether it be a substantive or an adjective.

Example.

Masculine.

1. ఒకడు, ఒక్కడు, *one.*
2. ఒకని, ఒకడిని, ఒకరిని, *one.*
3. ఒకనిచెత, ఒకడిచెత, ఒకరిచెత, *by one, &c.*

Feminine.

1. ఒకతె, ఒక్కతె, ఒకర్తె, ఒక్కర్తె, *one.*
2. ఒకతెను, ఒకర్తెను, *one.*
3. ఒకతెచెత, ఒకర్తెచెత, *by one, &c.*

Neuter.

1. ఒకటి, ఒక్కటి, *one.*

2. ఒకటిను, *one.*

3. ఒకటిచెత, *by one, &c.*

The క may be doubled as in the nominative, and all the usual terminations affixed, which for want of room are here omitted in the third case.

5. ఇద్ద, *two,* is only declined in the plural number, and is the same in all genders. The same may be observed also of ముగ్గు, *three,* నలగు, *four,* ఎదగు, *five,* ఆరుగు, *six,* and యెడుగు, *seven.*

6. రు is substituted for లు, after all these numerals, and ఱ is inserted before the terminations of the other cases. Some also insert ని before కూచిఱ.
Exam. ఇద్దరు, *two,* ముగ్గురు, *three,* నలగురు, *four,* ఐదుగురు, *five,* ఆరుగురు, *six,* యెడుగురు, *seven,* ఇద్దరిని, ఇద్దరికూచిఱ, ఇద్దరినికూచిఱ, *two,* (acc.) నలగురిని, నలగురికూచిఱ, నలగురినికూచిఱ, *three,* (acc.) ఇద్దరిని, ఇద్దరిచెత, ఇద్దరితొడ, *by two,* నలగురితొ, నలగురిచెత, నలగురితొడ, *by three, &c.*

7. The increment ం డ is inserted after యెన్నము,

eight, and తొమ్మి, *nine*, before the terminations of the masculine and feminine genders, which are alike in these two numerals. *Exam.* యెనమండ్రుగురు, *eight*, తొమ్మండ్రుగురు, *nine*.

8. According to modern custom, గురు is optionally affixed to these two words after the termination. *Exam.* యెనమండ్రుగురు, *eight*, తొమ్మండ్రుగురు, *nine*.

9. When the numerals from ten to nineteen are adjectives, గురు is affixed to them. డు is substituted for the final of పది, *ten*. *Exam.* పదుగురు, *ten*, షదకొండుగురు, *eleven*, పన్నెండుగురు, *twelve*, పదముగురు, *thirteen*, పదిహేనుగురు, *fourteen*, పదిహేనుగురు, *fifteen*, పదహారుగురు, *sixteen*, పదిహేరుగురు, *seventeen*, పదునేనుమండ్రు and పదునేనుమండ్రుగురు, *eighteen*, పందొమ్మండ్రు and పందొమ్మండ్రుగురు, *nineteen*.

10. మంది is optionally affixed to numerals from eight to twenty, and constantly to all above twenty. *Exam.* యెనిమిదిమంది, *eight*, తొమ్మిదినుంది, *nine*, యిరవైమంది, *twenty*, ముప్పైమంది, *thirty*, నూరుమంది, *an hundred*, వెయిమంది, *a thousand*, లక్షమంది, *a hundred thousand*.

11. When numerals are substantives they are always of the neuter gender, and have no inflection of case whatever, ఒక, *one*, excepted. *Exam.* ఒకటి and ఒక్కటి, *one*, రెండు, *two*, మూడు, *three*, నాలగు, *four*, ఐదు, *five*, ఆరు, *six*, యెడు, *seven*, యెనిమిది, *eight*, తొమ్మిది, *nine*, and పది, *ten*.

Of indeclinable words.

Indeclinable words are of two sorts, (అసహితంత్రు) such as cannot be made into a sentence : or used without other words, viz. adverbs, conjunctions, prepositions, and interjections, and (సహితంత్రు) such as express an idea of themselves, viz. aptote nouns, among which such are reckoned as admit one or two cases.

1. When two vowels come together the first is omitted.

2. ఏ and ఏపె, *even, indeed,* are emphatic particles. *Exam.* రాముడె దెవుడు, *Rama is indeed the god,* రాముడెపె రక్షకుడు, *Rama is indeed the preserver.*

3. వలెను, *like, as,* is used to express similitude. *Exam.* రాముని వలెను, *like Rama.*

4. ఇని is the conjunction employed after words with a final ఇ and డున్ని ; after words with a final డు, both mean *and, also, likewise.* *Exam.* హరిని హరుడున్ని, *Huri and Hura.*

5. కూడా, *with,* and కూడి, *with, together. Exam.* రామునితో కూడా లక్ష్మణుడు, *Lukshmuna with Rama.* సీతతో కూడి రాముడు, *Rama with Seeta.* సీతారాములు కూడి డుందురు, *Seeta and Rama are together.*

6. యుమి, *what? yes.* This particle is used to make a sentence interrogatory. It is also a particle of consideration or guess, and of consent when used as a reply to an address. *Exam.* యుమి చెప్పు చావు, *dost thou speak?*—శుభము చెప్పుచావా యుమి, *dost thou speak well?* పిన్నవార యుమి, *O child.*—*yes.*

7. వడ్డ, దగిర, *near,* these words indicate vicinity of situation. *Exam.* కుండవడ్డ or కుండ దగిర, *near the jar.*

8. డాపి, or, according to some, డాపి, *at hand,* is

used to indicate motion or any other circumstance as about to take place. *Exam.* లగ్నము దాపి or లగ్నము డాపి వచెను, *the lugna is about to commence.*

9. పాపి, *without, separated from. Exam.* సీతను రామడు డుందులెరు, *Rama cannot stay without Seeta.*

10. పెనక, *after, afterwards. Exam.* రాముడి పెనక లక్ష్మణుడు పుట్టిను విడిచి, *Lukshmuna was born after Rama.*

11. విడిచి, is a particle which indicates *freedom from any thing*, it also means *without, except. Exam.* పాపను విడిచి పాయెను, *sin is gone.* ధనము విడిచి పుం డరాడు, *he cannot live without wealth.*

12. మీదా, *on, above, upon, hereafter. Exam.* ఇంటి మీదా, *on the house,* నింటి మీదా, *upon the ground,* స్నానమయిన మీదా, *after ablution.*

13 ముందరా, *first, heretofore, before, formerly, in front of, after, hereafter. Exam.* ముందరా స్నానను పెనక సంధ్యావందనము, *first ablution and*

then evening worship. ముందరా కాశికి పెల్లి, డుంటిమి *formerly we went to Kashee.* ముందరా పిన్నవానికి పెండ్లి చెతామము, *first I will give my daughters in marriage.* ముందరా పుస్తకము డుంచుకుని, *I lay the book before me.*

14. ఇటులు, *this, hitherto, thus far. Exam.* ఇటులు పలికెను, *thus far he spake.*

15. యెటులు, *how, what, how far.* యెటులు పలికెను, *what,* or *how far had he spoken.*

16. అక్కడ, *there, thither. Exam.* అక్కడికెపోవలెన, *he must go thither.*

17. యెక్కడ, *where, whither. Exam.* యెక్కడ పోతె మంచిది, *it will be proper for him to go somewhere.*

18. ఇక్కడ, *here, hither. Exam.* ఇక్కడ రావలెను, *he must come hither.*

19. యెప్పుడు, *when,* అప్పుడు, *then,* ఇప్పుడు, *now. Exam.* యెప్పుడు కావలెనో, *when you please.* అప్పుడు చెయ్యండి, *do it then.* ఇప్పుడు చెయ్యండి, *do it now.*

20. ఱుందుకు, *what, when,* అందకు, *that, then,* ఇందుకు, *this, now. Exam.* ఱుందుకు వచ్చిరి, *when did you come?* అందుకు వచ్చిని, *I came then.* ఇందుకు వచ్చిని, *I came now.*

21. చుటు, *on all sides. Exam.* చుటు తిరిగి, *turning on all sides.*

22. అంతటు, *every where. Exam.* అంతటు ఈశ్వరుడు ఉన్నాడు, *God is every where.*

23. చెంత, చెరువా, *near.* These words mean near as it respects place or relationship. *Exam.* దాని చెంత, *near her.* ఆపూరికి చెరువా, *near that town.* మాకు చెరువా వంధువులు, *my near relations.*

24. దవ్వూ, దూరము, *far, distant.* These words indicate distance of place or relationship. *Exam.* యంత దవ్వూ or యంత ధూరము, *as far as, so far,* దవ్వూన తల్లి నావి కూడదు, *a man cannot marry a distant relation if she be esteemed as a mother.*

25. చల్ల, మెల్ల, *slowly. Exam.* చల్లగా నడుపు, *go slowly.* మెల్లగా మాట్లాడు, *speak slowly.*

26. వెగిరము, *swiftly, quickly, hastily.* *Exam.* వెగిరము రావలెను, *he must come quickly.*

27. చిరుఁ, and in the vulgar dialect విస్సు, *swiftly, hastily, speedily, quickly.* *Exam.* చిరుఁన రాపె or విస్సురాపె, *come quickly.*

28. నెమ్మది, *well.* *Exam.* నెమ్మిగాడుండెను, *he was well.*

29. ఒ, *or,* this word is used to express something doubtful respecting one of two or more things. *Exam.* రాయొ మనుష్యుడొ, *is it a block or a man?*

30. ఐనా, *or, either.* *Exam.* హరినైనా హరు నైనా సేవించు, *serve either Huri or Hura.*

31. యెల, యెందుకు, *why? how?* *Exam.* యెల, or యెందుకు పిలుస్తావు, *why did you call?*

32. ముందు, మునుపు, *formerly, heretofore, aforetime, before.* *Exam.* ముందునీవు చెప్పిడుంటివి, *thou saidst it formerly.* మునుపు నేను చెప్పిడుంటిని, *I said it aforetime.*

33. చాలు, *enough. Exam.* వరషము చాలును, *there is rain enough.*

34. ను is a syllable used euphoniæ gratis without any particular meaning. *Exam.* నీవు చెప్పిచాలును, *say no more,* or *you have said enough.*

35. కిందటు, *formerly, before, heretofore. Exam.* కిందటనె చెప్పి ఉంటిని, *I spake before.*

36. యెదుటు, *before, in front of. Exam.* యెదుటి నిలిచి మాట్లాడు, *standing before me speak.*

37. అయ్యో, *Ah ! alas ! oh !* This is an expression of sudden recollection, and also of repentance or regret. *Exam.* అయ్యో దెవుడా మమునా యుల కొపచుడవు, *Alas ! O God why dost thou not look upon me with pity ?* అయ్యో వ్రాసి ఱదా, *Oh ! I had written it before.* అయ్యో యిక యెమి చెతామ, *Alas ! what have I done ?*

38. కుయ్యో, మొఱొఱ, *O ho ! very well !* These words are used to express threatening or menace. *Exam.* కుయ్యో or మొఱొ దెవడా కొపచుడవు, *O ho !* or, *very well—you dont look kindly at me.*

39. ఓడా, *bravely, well done, O brave, truly, indeed.* This word is an expression of commendation, or affirmation. *Exam.* పిన్నవాడా నీవు చదువు కుంచావు గదా, *O brave ! thou hast read, child.* నిచ్చి నీకిచ్చినగదా, *I have indeed given it to you.*

40. సుమా or సుమ్మీ, *certainly, indeed, even. Ex.* యిదియిస్తి సుమా or సుమ్మీ, *I have indeed given it.* నీదినికిచ్చిన సుమా or సుమ్మీ, *I have assuredly given it.* నీది సుమా or సుమ్మీ భాగ్యము, *even thy good fortune.*

41. ఆ, ఎమి, *yes.* This word is used as an affirmative reply to a question. *Exam.* పిన్నవార, *child,* ఆ or ఎమి, *yes.*

42. వద్దు, *no, not.* This word is both negative, privative, and prohibitive. *Exam.* పరద్రోహము చెయ్య వద్దు, *do not injure others.*

43. కూడును, *proper, right,* and కూడదు, *improper, wrong.* *Exam.* ఈ కార్యము చెయ్య కూడును, *this is a proper action,* or *this ought to be done.*

ఈ కార్యమ్ము చెయ్యకూడదు, *this is wrong, or ought not to be done.*

44. వఱ్ఱిమ్ము, *right, proper,* రాదు, *wrong, improper. Exam.* ఈ మాట అనవఱ్ఱిమ్ము, *this word is right or proper.* ఈ మాట అన రాదు, *this word is wrong or improper.* N. B. These are verbals.

45. ఆ, *what!* (hesitatingly). This word also indicates regret, joy, and doubt. *Exam.* వఱ్ఱము పెలవదా, *what! will not the rain cease?* indicating a certainty of its ceasing, వఱ్ఱము పెలమునా, *what! will not the rain cease?* indicating regret at its not ceasing: వఱ్ఱము పెలిసెనా, *Oh! the rain is over.* వఱ్ఱము పెలవదా or పెవమునా, *will the rain cease or not?*

46. ఏ is an expression of doubt or hesitancy. *Ex.* పెలమునో, *will it cease or not?*

47. ఓ is a vocative particle, and, also, an expression of contempt, *Soho! 'tis false. Exam.* ఓ యక్కడి మాటా, *ho! what sayest? or what words are these?* (contemptuously).

48. ఛీ, *O fie! Exam.* ఛీ నీకు తాగదు, *fie! it is not fit or becoming for thee.*

49. ఒహోహో, *Oh! dear me!* is an expression of surprize at seeing something wonderful or uncommon, or at seeing something improper. It also indicates regret, derision, and joy. *Exam.* ఒహోహో వస్తివా, *O ho! art thou come?* ఒహోహో చెడ కొట్టితివా, *Oh! thou hadst done wrong.* ఒహోహో మించవ్రాసి పొతినిగదా, *Oh! I have written this.* ఒహో హో యంత లస్సవున్నది, *Oh! how fine it is!* ఒహో హో బవు చక్కగవున్నది, *Oh! it is excellent.*

50. అపా, or vulgarly అటా, an expression indicating information. *Exam.* రాజు వచ్చినాడపా or వచ్చినాడటా, *the king is come.*

51. దాకా, *unto, until. Exam.* అడవి దాకా అడివి, *the wilderness extends to the town.*

52. సగా, *together with, with. Exam.* పిల్లవాండ్లకు గొల్లవాండ్లకు సగా తెలునును, *the children with the cow-keepers know it.*

The Syntax of Nouns.

1. The nominative or first case is the agent of an active verb. *Exam.* రాముడు రక్షు స్తున్నాడు, *Rama preserves.*

2. The accusative or second case is the object of an active verb. *Exam.* రాముని సేవింతును, *I serve Rama.*

3. The accusative in కూర్చి is used when the action is done with regard to some object, such as sacrificing, praising, speaking to, worshipping, and the like. *Exam.* రామునికూర్చి పలికెను, *he spoke to Rama.*

4. A word which means the instrument or means by which any action is accomplished, and also the agent of a passive verb, must be in the third or instrumental case. *Exam.* రామునిచేత బ్రహ్మాస్త్రముచేత రావణుడు చెప్పుపడెను, *Ravuna was destroyed by Rama by means of the Bruhma-weapon.*

5. కూడా and కూడి, *with,* and other particles of the same import, also words denoting equality or similarity, require a noun in the instrumental case terminating in తో or తోడ. *Exam.* రామునితో సీతకూడా డుండును, *Seeta lived with Rama.* రామునితోడ లక్ష్మణు డు కూడా డుండును, *Lukshmuna dwelt with Rama,* వారితో సమడు గురుడు, *the teacher is equal to, or like Huri.*

6. When a thing is said to be caused by some circumstance or agent, that causative circumstance, person, or thing, must be in the instrumental case ending in చెత. *Ex.* రామునిచెత పాపక్షయము, *the destruction of sin is caused by, or arises from Rama.*

7. Words terminating in తో are also used as accusatives in కూర్చి, for the object of verbs of speaking, sacrificing, offering, &c. as in Rule 3. *Exam.* రామునితో పలికి, *having spoken to Rama.*

8. Words expressing the person or thing to which a gift is made, must be in the fourth or dative case terminating in కొరకు. *Exam.* విప్రునికొరకు గోవును ఇచ్చెను, *he gives a cow to the brahmun.*

9. When an action is done, or a thing exists, or somewhat is suffered, to accomplish some purpose, the word which denotes the end to be accomplished must be in the fourth case terminating in కై. *Exam.* పాలకై రాయి మోయ్యా వాలెను, *a stone must be carried (at the other end of the yoke) for the purpose of (balancing) the milk.*

10. But when any material is given for the purpose of making something or other, the word which denotes that thing must terminate in కొరకు. *Exam.* కుండలములకొరకు వారణ్యేను, *gold for the purpose of (making) rings.*

11. Verbs meaning falling from, departing from, or any another motion from any object, require that object to be in the fifth or ablative case. *Exam.* వృక్షము మువల్లను ఆకు పడెను, *the leaves fall from the trees.*

12. When we would express that there is no other thing of that sort except those specified, or when a comparison is made between two or more things, the word which expresses the thing specified or that thing, than which another thing is better or worse, &c. must

be in the fifth case terminating in కంటె. *Exam.* ఈశ్వరునికంటె అన్యుడు నెవ్వుడు లెడు, *none but God ought to be worshipped.* రామునికంటె నీచులు దెవతలు, *the gods are inferior to Rama.* రామునికంటె దొడ్డవాడులెడు, *no one is greater than Rama,* రామునికంటె లక్ష్మణుడు చిన్నవాడు, *Lukshmuna is younger than Rama.* లక్ష్మణునికంటె రాముడు పెడ్డవాడు, *Rama is older than Lukshmuna.*

13. When a place is said to be situated in any direction with respect to another place, the last of these places must terminate in కంటె. *Exam.* కాశికంటె గయ తూర్పు, *Guya is east of Kashee.*

14. The sixth case is used to express the connection between an owner and his property, or between persons related to each other. *Exam.* వారియొక్క or వారికి దాసుడు, *Huri's servant.*

15. Words connected with పూజ్య, *an object of respect or worship,* ప్రియ, *an object of affection,* and ఇష్ట, *a thing desired,* must be in the genitive or sixth case terminating in కి or కు. *Exam.* భూపతికి or రాజుకు పూజ్యము, *the object of the king's worship.* భూపతికి or రాజుకు ప్రియము, *the object of the king's affec-*

tion. భూపతికి or రాజుకు ఇష్టము, *the desired object of the king.*

16. Verbs of speaking to, shewing to, and delivering into the custody of, govern their object in the sixth case terminating in కి or కు. *Exam.* రాజుకు or భూపతికి చెప్పి, *having spoken to the king.* రాజుకు or భూపతికి ముఖము చూపించి, *having shewn my face to the king.* రాజుక or భూపతికి సమర్పించి, *having delivered it to the king.*

17. Words expressing the distance of time or place, or the relative situation of places, are connected with words in the sixth case terminating in కి or కు. *Exam.* నేటికి సంక్రాంతి అయిదుదినములు, *it is five days from to-day till the Sunkranti.* కాలకత్తాకు జగన్నాథం పది మజిలిలు, *it is ten stages (day's journey) from Calcutta to Jugunnat'ha.* కాశికి గయ తూర్పున, *Guya lies east of Kashee.*

18. Words expressing equality, or similarity, are connected with another word in the sixth case terminating in కి or కు. *Exam.* హరికి తుల్యుడు గురువు, *the preceptor is equal to Huri.*

19. Sometimes the sixth case is used for the dative. *Exam.* విప్రునికి గొఱను ఇచ్చి, *having given a cow to the brahmun.*

20. Words meaning certainty of situation, or the middle of any place, terminate in లోపల, *midst,* which is then considered as a termination of the sixth or seventh case. *Exam.* పెలపైలలోపల హరిశ్రేష్ఠుడు, *Huri is chiefest of, or among, the gods.* ఇంటిలోపల కూచుండి, *I sat in the midst of the house.*

21. The seventh case expresses the being in a certain situation or condition, and answers to the English words on, with respect to, or in. *Exam.* కటమందు కూచుండి, *sitting on the floor mat.* మోక్షమందు బుద్ధి, *understanding, or an idea concerning beatitude.* తిలలయందు తైలము, *oil is in the sesamum.*

Of compound words.

In the *Sungskrita* language six kinds of compounds are distinguished, which are denominated, 1st ద్వంద్వ, 2nd వహువ్రీహి, 3rd కర్మధారయ, 4th తత్పురుష, 5th దిగు, and 6th అవ్యయభావ. The first is made by collecting several substantives into one, the second consists of compound epithets, the third is the substantive compounded with its adjective, the fourth consists of words formed by compounding a word, supposed to be in any case, with a verbal, or with another noun, the fifth by compounding a word with a numeral, and the sixth by compounding a word with an indeclinable particle.

1. *Sungskrita* compounds are introduced into this language without any change, and are declined by the rules already laid down for the declension of *Sungskrita* words. *Exam.* ఉపకుంభము, *near the jar,* పారేగంగము, *on the other side of the Ganges,* మధ్యేగంగము, *in the midst of the Ganges,* ఉపనదము, *near the river,* కృష్ణాశ్రితుడు, *refuged in Krishna,*

రాజపురుషుడు, *one belonging to the king*, ఏకవీరుడు, *a single hero*, పీతాంబరుడు, *clothed in yellow*, రామలక్ష్మణులు, *Rama and Lukshmuna*, దాసీసమూహము, *an assembly of servant girls*, ఇక్షుచ్ఛాయము, *the shadow of the sugar-canes*, ద్విమూర్ధుడు, *two-headed*, ఆవాలాగ్నె, *having the fire taken away*, మాతాపితరులు, *parents*, అగ్నివిష్ణువులు, *fire and Vishnoo*, క్షుద్రకాముకుడు, *liberated for a trifle*, కంఠేకాలుడు, *black-throated*, సత్కారము, *doing right*, వలవాస్పతి, *lord of the great, or the preceptor of the gods.*

2. As the three sorts of words of which the Telinga language is composed may indifferently be compounded together, the variety of words of this class is great. The terminations of the cases of the single words which compose the compound are suppressed, and when the compound is formed it is declined in the last member only.

3. పు is inserted after సముద్ర, *the sea*, చందన, *sandal-wood*, and వర్ష, *rain*, when they are the first members of a compound. *Exam.* సముద్రపుజలము, *the water of the sea*, వర్షపుజలము, *rain water.*

The following are examples of every variety of compound: రిక్ష-లరా యుడు, *the sovereign of stars, viz. the moon,* పాలకడలి, *the sea of milk,* చందనపు కట్టె, *sandal-wood,* పుష్షమచంద్రుడు, *the full moon,* గంగఒడ్డు, *the bank of the Ganges,* పాలవాధి, *the sea of milk,* పుష్షమవెన్నెల, *the light of the full moon,* పాలకడవ, *a pitcher of milk,* కాంచెమువడ్ది, *near the dish,* కుంచమువడ్ది, *near the corn measure.*

Of compounds which are indeclinable,

(అవ్యయభావము.)

4. When నడమ, *in,* which may be either the first or the last member of a compound, is the first, its final మ is suppressed, and ఇ is substituted for the vowel of డ. *Exam.* నడిగంగ or గంగనడమ, *in the Ganges.*

5. ట్టి is substituted for the డమ of నడమ, *in,* when it precedes ఇల్లు, *a house,* ఏరు, *a river,* and a few other words. *Exam.* నట్టిల్లు, *in the house,* నట్టేరు, *in the river.*

a house, పల్లు, *a tooth,* కల్లు, *a stone,* ముల్లు, *a thorn,* మన్నె, *earth,* చన్నె, *a breast,* కన్నె, *the eye,* పండు, *a fruit,* గుండు, *a pebble,* and ముల్లు, *a boil,* and టి for the last syllable of ఏరు, *a river,* నోరు, *the face,* గొరు, *the nose,* నీరు, *water,* నూరు, *an hundred,* రాడు, *a pillar,* తాడు, *a rope,* పాడు, *a village,* కాడు, *a cemetery,* నాడు, *time, place,* నేడు, *today,* మూడు, *three,* కూడు, *boiled rice,* గుడు, *a settle,* చీడు, *uncultivated ground,* వీడు, *a city,* ఆకలి, *hunger,* రోకలి, *a pestle,* and వాకలి, *a door,* when they are the first members of a compound, and even when they are the last members, if a termination be affixed. *Exam.* ఇంటినడమ, *in the house,* ఇంటికి, *of the house,* పంటివద్ద, *near a tooth,* కంటివద్ద, *near a stone,* ముంటివద్ద, *near the thorn,* మంటివద్ద, *near the earth,* చంటివద్ద, *near the breast,* కంటికింద, *under the eye,* పంటివద్ద, *near the fruit,* గుంటివద్ద, *near the pebble,* ఱుంటిమిద, *on the boil,* ఎటివద్ద, *near the river,* నోటిమిద, *on the face,* రాటివద్ద, *near the pillar,* ఆకటివెళ్ళ, *the time of hunger,* రోకటిపాటు, *the time, or sound, of the pestle,* వాకటివద్ద, *near the door.*

Of the fourth class of compounds, (తత్పురుష).

7. The variety of compounds of this class is not great. Those made by suppressing the termination of the sixth case are the most numerous; there are a few made by suppressing the termination of the fifth case, and scarcely any in which the second, third, fourth, or seventh cases are suppressed. *Exam.* రాజకొడుకు, *a king's son*, రాజు పెండ్లాము, *the king's palace*, పులిభయము, *fear of a tiger*, దంగభయము, *fear of thieves.* రామని ఆశ్రితుడు, *secure in Rama*, నడిపటి పగలు, *the middle of the day.*

8. నడు is substituted for నడమ, *the midst*, when it precedes రెయి, *night*, in forming the compound. *Exam.* నడురెయి, *midnight.*

Also సగముపిప్పలి, *half a clove of long pepper*, సగ మునావ, *half a boat.* But the middle term of పెరు గుకలిపిన అన్నము, *rice mixed with curds*, is rejected to form the compound పెరుగుఅన్నము.

Of the third class of compounds, (కర్మధారయ).

9. If a word with an initial త, meaning a nymphæa, follow కెంపు, *red,* to make a compound, the last syllable of కెంపు is suppressed, and ద substituted for the initial త. *Exam.* కెందమ్మి, కెందామర, *a red water-lily,* but నల్లకల్వర, *a blue lotos,* suffers no alteration.

10. When కన్ను, *an eye,* precedes a word with an initial త, meaning a nymphæa, and sometimes on other occasions also, the first న is suppressed, and ద is substituted for the త of the latter member. *Exam.* కనుదమ్మి, *a lotos-like eye,* కనుచూపు, *the pupil of the eye.*

11. ఉ is inserted after పసుపు, *turmeric,* ముద్దు, *esteemed,* when they respectively precede ఆకు, *a leaf,* and ఉంగర, *a ring;* and to మించు, *lightning,* and నిలువు, *long,* when they precede అద్ద, *a mirror,* to form compounds. *Exam.* పసుపుటాకులు, *turmeric leaves,* ముద్దుటుంగరము, *an esteemed ring,* మించుటద్దము, *a mirror bright as lightning,* నిలువుటద్దము, *a long mirror.*

12. ఌ is often substituted for క, ఙ and ఞ for చ, ఢ for త, and ఫ for ప, when they are the first letters of the last member of a compound.

13. ెం is substituted for ెపద్ది, *large*, when it is followed by నిధి or నిధాన, *a valuable article which is the property of the finder*, and ెను is substituted for it when it is followed by ెవ, *the nimba tree*,* or ామ, *a serpent*. *Exam.* ెనెిధి, ెనెిధాన, *a large foundling*, ెనువెస, *a large nimba tree*, ెనుబాము, *a large serpent*.

14. లి is substituted for the last syllable of ముల్లు, *a thorn*, when it precedes a word meaning any species of tree, to form a compound. *Exam.* ములిగొరింటు, *the thorn of yellow barleria*, ములిడుచిత, *the thorn of celastrus*, ములిశామంతె, *a rose-thorn*.

15. నెన్నే is substituted for నడమ, *the midst*, when it precedes నొసలు or నుదురు, *the forehead*, and నెమ్మే is substituted for it when it precedes మొము, *the face or mouth*, to form a compound. *Exam.* నెనొసలు, నెన్నుదురు, *the middle of the forehead*, నెమ్మొము, *the middle of the face*.

* Melia azad-dirachta.

16. ఱు is inserted after మూలవు, *old, ancient,* and వెలుపు, *a god,* when they precede అమ్మ, *a mother,* to form the compound. *Exam.* మూలవుఱుమ్మ, *an old mother,* వెలుపుఱుమ్మ, *the mother of the gods, or the divine mother.*

17. పెద్ది, *great,* is optionally changed to చెఱ్ఱ when it precedes వులి, *a tiger,* to form a compound. *Exam.* చెఱ్ఱులి, *a royal tiger.*

18. పెర is substituted for పెద్ది, *great,* when it precedes ఆముదా, *ricinus communis,* to form a compound. *Exam.* పెరాముదాలు, *a large plant of ricinus.*

19. చన్ను, *a breast,* and కన్ను, *an eye,* optionally lose one of their న, and sometimes their final డు also, when they are the first member of a compound of which ండొయి or కవా, *two,* are the last member. *Exam.* చనుడొయి, చండొయి, or చన్నిడొయి, also చండుగవా, చంగవా, and చన్నిగవా, *two breasts,* కనుడొయి, కండొయి, or కన్నిడొయి, also కనుగవా, కంగవా, or కన్నిగవా, *two eyes.* Sometimes also ం is inserted before the last member, చన్నింగవా, *two breasts,* కన్నింగవా,

two eyes. This rule applies when పాలు, *milk*, follows చన్ను, *a breast*, with the exception of the insertion of ం before the last member. *Exam.* చనుబాలు, చక్కబాలు, and చన్నుబాలు, *the milk of the breast.*

20. When బొమ్మ, *a small image, or doll*, is compounded with కన్ను, *the eye*, preceding it, one of the న is optionally suppressed, and sometimes also the final డు. One of the మ, of the last member may also be suppressed. *Exam.* కనుబొమ, కంబొమ, or కన్నుబొమ, *the brow.*

21. The ర of సగర, *half*, is suppressed before మెను, *the body*, and the vowel of స becomes long. *Exam.* సామెను, *half the body.*

22. When ప్రాంచ, *ancient*, precedes చదు, *science*, in the compound, the final చ is suppressed. *Exam.* ప్రాంజిదులు, *ancient science*, viz. *the Veda.*

23. When నెచ్చ, *affection*, precedes చెలి, *a companion*, the final చ్చ is suppressed, the చ doubled, and the ఎ pronounced short. *Exam.* నెచ్చెలి, *a beloved friend.*

Of the second class of compounds, వహుబ్రీహి.

24. కంటి is substituted for కన్ను, *an eye,* when it is the last member of a compound. *Exam.* తమ్మికం టి, *lotos-eyed,* మచ్చుకంటి, *fish-eyed.*

25. The final vowel of వాలు, *a sword,* is optionally suppressed when it is followed by కన్ను, *an eye. Exam.* వాల్గంటి or వాలుగంటి, *sword-eyed,* viz. *having a piercing or killing eye.*

26. The final syllable of మూడు, *three,* is suppressed, and the vowel of the first syllable made short, when followed by కన్ను, *an eye,* to form a compound. The క is doubled. *Exam.* ముక్కంటి, *three-eyed,* viz. *Shiva.*

27. విలుతు is substituted for విల్లు, *a bow,* when it is the last member of the compound. *Exam.* పూల విల్తుడు, *having a bow of flowers,* viz. *Kama-deva, the Indian Cupid.*

Of the first class of compounds, దవంద.

28. One of the ల of తల్లి, *a mother,* is suppressed when it is followed by తండ్రి, *a father. Exam.* తలిదండ్రులు, *parents.* This, however, does not take place in compounds of any other class, or in any other compounds of this class, e. g. తల్లిబిడ్డలు, *a mother and a child;* తల్లివద్ద, *near the mother.*

29. న్ is prefixed to అల్లుడు, *a son-in-law,* when preceded in the compound by మామ, *a mother-in-law. Exam.* మామనల్లుండ్లు, *a mother-in-law and a son-in-law.*

Of derivative words.

1. వాడు is affixed to బాపన, *a brahmun,* రాచ, *a king,* కోమటి, *a merchant,* శూద్ర, *a shoodra,* and గొల్ల, *a cow-keeper,* in the masculine gender, without making any change in the import of the words. *Exam.* బాపనవాడు, *a brahmun;* రాచవాడు, *a king;* కోమ

వివాడు, *a merchant*; శూద్రవాడు, *a shoodra*; గొల్ల వాడు, *a cow-keeper*.

2. వాడు is also affixed to గుడ్డి, *blind*; కుంటి, *lame*, పెద్ద, *eldest*; పిన్న, or చిన్న, *youngest*; without occasioning any change in the import of the words. *Exam.* గుడ్డివాడు, *blind*; కుంటివాడు, *lame*; పెద్దివాడు, *eldest*; పిన్నవాడు or చిన్నవాడు, *youngest*.

3. Possessive adjectives are formed by affixing వాడు. *Exam.* నావాడు, *mine*; నీవాడు, *thine*.

4. వాడు is affixed to నలుపు, *blue*; యెరుపు, *red*; తెలుపు, *white*; పసుపు, *green*, and other adjectives of colours. When వాడు is affixed to these words, పు and ని are optionally substituted for their final, the middle consonant is doubled and its vowel suppressed, except in పసుపు, in which తే is inserted before the న్న. *Exam.* నల్లవాడు, నల్లనివాడు, *blue*; యెఱవాడు, యెఱ్ఱనివాడు, *red*; తెల్లవాడు, తెల్లనివాడు, *white*; పచ్చవాడు, పచ్చనివాడు, *green*.

5. Nouns of agency are formed from verbal nouns by affixing వాడు. *Exam.* వంటవాడు, *a cook*; వడ

శవాడు, *one who serves at table*; నీళ్లవాడు, *one who brings water*; ఆవులవాడు, *a cow-keeper*; దూడలవాడు, *a calf-keeper.*

6. Adjectives indicating the being possessed of any thing or property, are formed by inserting కల, *to be*, after any word, and affixing వాడు thereto. *Exam.* ఆవులుకలవాడు, *possessing cows*; మెకలుకలవాడు, *possessing goats*; ధనముకలవాడు, *rich.*

7. Adjectives which indicate the being possessed of the thing expressed by the word, are made by affixing కాడు, to విల్లు, *a bow*; గురి, *a mark to shoot at*, and మోన, *the front of an army.* One of the ల of విల్లుis suppressed. *Exam.* విలుకాడు, *possessing a bow*; గురిగాడు, *having a mark to shoot at*; మోనగాడు, *presenting a front.*

8. When any of these words are feminine, ది is affixed instead of వాడు. *Exam.* వాపనది, *a brahmuness*; ఆఫలకలది, *having cows*; నీది, *thine.*

9. Abstract substantives are formed by affixing

తన to any word. *Exam.* గుడ్డితనము, *blindness*; కుం
డితనము, *lameness*; చిన్నతనము, *minority*.

10. The last ద of పెద్ద, *eldest*, is suppressed optionally, and త్త substituted for the first. *Exam.* పె
త్తనము, పెద్దతనము, *majority*.

11. ని is substituted for the ము of కలము, *existence*, and లేము, *non-entity*, without occasioning any difference in the meaning of the words. *Exam.* కల
ని, *existence*; లేని, *non-entity*.

12. టిమి is optionally affixed to మగ, *a male*, to form the abstract noun. *Exam.* మగటిమి, మగతనము, *manhood*.

13. మి is affixed to ముది, *old*, పచ్చ, *green*, చెలి, *handsome*, మాలి, *fond*, తాలి, *forbearing*, మోలి, *carrying*, and బలి, *strong*, to form the abstract nouns. *Exam.* ముదిమి, *old age*; పచ్చిమి, *greenness*; చెలిమి, *beauty*; మాలిమి, *fondness*; తాలిమి, *patience*; మోలిమి, *the carrying of a burden*; బలిమి, *strength*.

SECT. V.

Of Verbs.

1. There is no particular letter in which the roots of the verbs end. The root is not accounted either verb or noun while in its crude state. A list of the principal verbal radices follows:

ఇంక్, *to become dry.* N. B. Some write this root ఇనక.

కంక్, *to abuse, to scold.*

కొంక్, *to shrivel, to contract. Exam.* కొంకుచు
కొనెడు, *he contracts.*

జంక్, *to fear.*

చొంక్, *to deny.*

ఎక్, *to defame with threats, to pick or shake up cotton so as to make it soft.*

తాక్, *to touch.*

దొక్, *to hitch along on the breech.*

నాక్, *to lick.*

పాక్, *to creep on the hands and knees, to climb as a plant.*

పీక్, *to root up, to eradicate.*

సాకు, *to nourish, to educate, to tame.* *E. g.* చిల
కను సాకుచున్నాడు, *he brings up a parrot.*

ఉరుకు, *to run, to fall at a distance.*

కొరుకు, *to bite off, to bite or chew.*

దొరుకు, *to gain.*

కరుకు, *to cut.*

బరుకు, *to tear or lacerate with the nails or claws.*

అలుకు, *to smear over.*

ఒలుకు, *to flow, to ooze, to sprinkle or scatter.*

కులుకు, *to enjoy, to sport.*

కెలుకు, *to turn things topsy turvy, to throw things into confusion.*

చిలుకు, *to churn, to agitate.*

పలుకు, *to speak.*

అతుకు, *to join what is broken,* e. g. దారము అతుకు
చున్నాడు, *he joins the thread.*

కొతుకు, *to shrink, to contract.*

గతుకు, *to lap with the tongue.* e. g. పిల్లి పాలు గతు
కుచున్నది, *the cat laps the milk.*

చితుకు, *to burst, (as a boil).*

పితుకు, *to milk.*

బ్రతుకు, *to live.*

కక్కు, *to vomit.*

ಇರುಕ್, *to gripe, or hold with tongs or pincors.*

ಕುಕ್ಕ್, *to enclose, to shut up.*

ಚಿಕ್ಕ್, *to waste or be emaciated.*

ತಕ್ಕ್, *to walk with a lascivious gait.*

ತೊಕ್ಕ್, *to tread under foot, to pound in a mortar.*

ನೆಕ್ಕ್, *to be concealed.*

ನಿಕ್ಕ್, *to walk erect, to strut.*

ನೊಕ್ಕ್, *to pinch, or bite.*

ಪಿಕ್ಕ್, *to swindle, to cheat out of goods.*

ಪೊಕ್ಕ್, *to be inwardly hot, to be grieved or vexed, to rise as a blister or tumor.*

ಬೊಕ್ಕ್ *to eat.*

ಮೆಕ್ಕ್, *to eat.*

ಮೊಕ್ಕ್, *to bow, to prostrate.*

ರಕ್ಕ್, *to scratch, to tear with the nails.*

ಸೂಕ್ಕ್, *to be indolent.*

ಎಗ್, *to go.*

ಕಾಗ್, *to decay, to be hot, to be in distress.*

జోగు, *to stagger with liquor, &c.*

ఊగు, *to swing.*

తాగు, *to drink.*

దాగు, *to be concealed.* **Some write this root** డాగు.

మోగు, *to sound a musical instrument.*

లాగు, *to draw.*

వాగు, *to gabble.*

పొగు, *to swell up, to strut, to be bloated with pride.*

పొగు, *to dawn, to parch or fry.*

ఆగు, *to be hard, firm, or strong,* e. g. తాడు ఆగుచున్నది, *the rope is strong.*

ఈగు, *to creep, to contract the body at entering a difficult place, as a thicket, &c.* e. g. పొదరింట ఈగినాడు, *he creeps into the arbor.*

ఆరుగు, *to digest food, to rub, to grind on a stone.*

ఎరుగు, *to know.*

ఱుగు, *to recline.*

చిరుగు, *to split or burst.*

కరుగు, *to melt or flow.*

గొరుగే, *to shave.*

చెరుగే, *to winnow.*

జరుగే, *to walk slowly.*

తరుగే, *to be deficient.*

తిరుగే, *to turn, to return.*

పెరుగే, *to increase.*

షరుగే, *to be hot.*

మొరుగే, *to bark (as a dog.)*

విరుగే, *to break, to run away.*

అడుగే, *to pray.*

ఉడుగే, *to decay, to waste away.*

కడుగే, *to wash, to lave.*

తొడుగే, *to dress, or to put on clothes.*

లిక్కాగే, *to shrink, to conceal one's self.*

క్కాగే, *to speak wrong, to mistake a word.*

గొణగే and దొణగే, *to grumble, to murmur, to complain.*

మొణగే, *to sink, to immerse.*

కుంఱ్, *to sink, to descend. Exam.* నెల కుంగుచున్నది, *the ground sinks.*

చెంఱ్, *to separate things from each other.*

తొంగ్, *to lie down.*

దెంగ్, *to copulate.*

పొంగ్, *to swell, to expand or become large. Exam.* పాలు పొంగుచున్నది, *the milk boils up.* సంతోషముచెత పొంగుచునాన్నెడు, *he swells with pleasure.*

మింగ్, *to swallow.*

లొంగ్, *to stoop, to become low or humble.*

వంగ్, *to bow to any one.*

* ఆచ్, *to keep secret.*

* కాచ్, *to be hot.*

* చాచ్, *to throw or spread out the hands and feet.*

* తోచ్, *to seem.*

* దాచ్, *to hide.* Anciently this root was written డాచ.

* తూచ్, *to weigh.*

* దోచ్, *to plunder.*

* లూచ్, *to keep or fulfil a religious vow.*

* మోచు, *to carry or bear.*

* రాచు, *to rub.*

* వాచు, *to swell.*

* విసు, *to blow (as the wind.)*

* వెచు, *to fry, to porch.*

The final చ of all these roots which are marked with a star is changed to ప in the causal. *Exam.* కాపి చున్నాఁడు, *he heats.*

కరుచు, *to bite.*

తరుచు, *to churn, to agitate.*

† మరుచు, *to forget.*

† చెరుచు, *to squeeze or press down with the hand.*

తెరుచు, *to open a door or a chest, &c.*

పరుచు, *to spread out articles for sale so as to shew them. To spread out a sheet, or table cloth, &c. Exam.* దినుసులు పరుస్తున్నాఁను, *I spread out the articles;* పక్క పరుస్తున్నాఁడు, *he spreads out the bed clothes.*

వరుచు, *to rub off or polish.*

చెరుచు, *to spoil, to destroy.*

† అరుచు, *to produce sound.*

† విరుచు, *to fear.*

† మారుచు, *to give a thing in exchange, to change one commodity for another, or for money.*

† పెరుచు, *to heap things one upon another.*

† ఆరుచు, *to shout, to extinguish, to wink.*

తారుచు, *to move slowly, or by stealth.*

పెరుచు, *to bring into contact.*

నెరుచు, *to learn.*

తీరుచు, *to settle a dispute, to make any thing straight.*

కూరుచు, *to reconcile or bring together, to sew.*

† నూరుచు, *to cleanse or winnow corn.*

వార్చు, *to pour or strain off the water from rice or any other thing that has been boiled in it.*

ఒరుచు, *to forbear.*

ఎరుచు, *to pick out, to chuse out, to select.*

చీరుచు, or as some write it చిలుచు, *to cleave or hew.*

కలుచు, *to come into contact, to unite.*

కొలుచు, *to weigh, to attend upon another.*

నిలుచు, *to reside, to stand, to stop, to desist from.*

పిలుచు, *to call.*

నలుచు, *to bruise, to thrash out corn, to pound.*

తలుచు, *to remember, to recollect.*

మొలుచు, *to spring up, to grow, to germinate.*

బలుచు, *to grow, to increase.*

గెలుచు, *to conquer.*

తొలుచు, *to bore a hole, to perforate.*

ఆచు, *to be enough, or sufficient.*

చాచు, *to call aloud.*

దాచు, *to jump over, to transgress.*

నాచు, *to plant.*

మాచు, *to throw up.*

పెట్టు, *to place.*

కట్టు, *to bind.*

తిట్టు, *to curse.*

ముట్టు, *to touch.*

కొట్టు, *to beat.*

పట్టు, *to take.*

చుట్టు, *to wander.*

వుట్టు, *to unfold, to be produced.*

వట్టు, *to bruise underfoot.*

నెట్టు, *to expel, to push a person out forcibly.*

గిట్టు, *to perish.*

కుంట్టు, *to limp.*

గెంట్టు, *to expel, to push out of doors.*

అంట్టు, *to touch, to anoint.*

వంట్టు, *to be salutary or favourable to any thing.*

ఆడు, *to speak, to dance, to play.*

ఒడు, *to be defeated.*

చూడు, *to see.*

తొడు, *to deliver, to rescue.*

పడు, *to fall.*

పాడు, *to sing.*

మాడు, *to burn to the vessel in cooking.*

వెడు, *to request,* anciently written వెండు.

ఈడు, *to swim over a river.*

పిండు, *to wring out.*

మండు, *to burn, to be inflamed or hot.*

వండు, *to cook.*

పొగుడు, *to praise.*

మగుడు, *to turn or return.* This root is now obsolete.

చెండు, *to perforate.*

పండు, *to lie down, to ripen.*

పిత్తు, *to expel wind backwards.*

మెత్తు, *to plaster.*

మోత్తు, *to drive, to beat.*

యెత్తు, *to lift up.* Some write this root ఎత్తు.

వత్తు, *to break, to crush, to croud.* Some write this root ఒత్తు.

హత్తు, *to take refuge in.*

ఎదు, *to attend the sick.*

చెదు, *to draw up or out.*

చీదు, *to blow the nose.*

అదు, *to dye, to wipe dry.* E. g. వస్త్రి అద్దుచున్నాడు, *he dyes the cloth;* తడి అద్దుచున్నాడు, *he wipes the wet thing.*

దిద్దు, *to straighten a crooked thing.*

బాదు, *to beat, to drive.*

ఈను, *to bring forth young* (applied only to brutes.)

పెను, *to twist a rope.*

మానను, *to cease, to recover from sickness.*

భరించు, *to bear a burden.*

తిను, *to eat.*

అను, *to speak.*

కను, *to see, to bring forth a child.*

వినను, *to hear.*

మనను, *to live.*

కొను, *to buy.*

ఎన్ను, *to count, to calculate, to enumerate.*

తన్ను, *to kick.*

దున్ను, *to plow.*

పన్ను, *to contrive, to machinate, to fabricate a story.*

తిప్పు, *to lead a person astray, to turn or swing any thing round.*

విప్పు, *to untie, to unloose.*

కప్పు, *to cover.*

తప్పు, *to forget.*

వప్పు, *to shine, to appear to advantage.*

అబ్బు, *to come in,* (as money gained,) ధనము అబ్బుచున్నది, *wealth comes in.*

అమ్ము, *to sell.*

కమ్ము, *to cover.*

చిమ్ము, *to sprinkle, to scatter about.*

తుమ్ము, *to sneeze.*

నమ్ము, *to trust.*

కారు, *to ooze out, to leak.*

దూరు, *to blaspheme or reproach, to enter a place with the body shrunk or contracted for want of room.* E. g. దెవుని దూరచునాడు, *he blasphemes the god,* పొదలొ దూరచునాడు, *he squeezes himself into the arbor.*

కోరు, *to desire.*

గీరు, *to draw lines.*

చీరు, *to call.*

చెరు, *to approach, to go near.*

తార్చు, *to be emaciated.*

నూర్చు, *to grind.*

మార్చు, *to be confident, to swagger or bluster.*

అల్లు, *to weave or work the bottom of a chair, &c. to climb (as a climbing plant does.) Exam.* మంచము అల్లుచున్నాడు, *he works the bottom of the bed;* తీగె అల్లుచున్నది, *the creeper climbs.*

గిల్లు, *to tear or lacerate with the nails.*

చల్లు, *to scatter, to sow.* E. g. గింజలు పార చల్లుచున్నాడు, *he sows the corn.*

కొబ్బు, *to be intoxicated with wine, pride, riches, &c.*

తబ్బు, *to dig.*

కాబ్బు, *to laugh.* Some write this root నగు.

రుబ్బు, *to throw, to pelt.*

చెన్ను, *to do.*

† మెరుస్సు, *to lighten* (from the clouds.)

నెరుస్సు, *to become gray-haired.*

కురుస్సు, *to rain.*

పొట్టి, *to go.*

There is but one conjugation of verbs.

2. Verbs are conjugated in the active and passive voice.

3. There are four modes. The indicative, the imperative, the subjunctive, and the infinitive.

4. Verbs are neuter, active or causal. Neuter verbs have no passive voice, and are conjugated in the causal form to give them an active signification.

5. There are seven tenses, viz. the present, the present definite, the imperfect, the imperfect definite, the perfect, the pluperfect, and the future.

6. Verbs are differently terminated as they are governed by an agent in the masculine, feminine, or neuter gender.

7. The present tense singular of verbs is formed by affixing నాను for the first person, నావు, for the second, and నాడు, for the third, and the plural by నా

ము for the first person, and రా for the second and third.

8. When the agent of the verb is feminine or neuter, the third person singular is made by ది.

9. The second and third persons plural are made by affixing ది when the agent is neuter.

10. The verb ఉన్, *to dwell, to be,* is used as an auxiliary to form the present tense.

11. ఇన్ is inserted before the auxiliary ఉన్, after all verbs which have a final ఱు.

Example.

చెయ్, *to do, to make, to perform.*

INDICATIVE MODE.

Present Tense.

Singular.

1. నేను చెక్తునాన్‌ను, *I make.*
2. నీవు చెక్తునాన్‌వు, *thou makest.*

3. వాడు చెస్తున్నాడు, *he maketh.*

Fem. and neut. ఇది చెస్తున్నది, *she or it maketh.*

Plural.

1. మెము చెస్తున్నాము, *we make.*

2. మీరు చెస్తున్నారు, *ye (men or women) make.*

Neut.—చెస్తున్నవి, *ye (things) make.*

3. వారు చెస్తున్నారు, *they make.*

Neut. అవి చెస్తున్నవి, *those things make.*

Imperfect Tense.

12. The imperfect tense is formed by affixing the following terminations to the root, viz. తిని, తివి, ఎను, for the first, second, and third persons respectively in the singular number, and తిమి, తిరి, ఇరి, for the plural. The imperfect definite is formed by the imperfect tense of the auxiliary డు.

Example.

Singular.

1. నెను చెస్తిని, *I made.*

2. నీవు చెస్తివి, *thou madest.*

3. వాడు చెసెను, *he made.*

Plural.

1. మేము చెప్పితిమి, *we made.*
2. మీరు చెప్పిరి, *ye made.*
3. వారు చెప్పిరి, *they made.*

The feminine and neuter are like the masculine.

Imperfect Definite.

Singular.

1. నేను చెప్తుంటిని, *I was making.*
2. నీవు చెప్తుంటివి, *thou wast making.*
3. వాడు చెప్తుండెను, *he was making.*

Plural.

1. మేము చెప్తుంటిమి, *we were making.*
2. మీరు చెప్తుంటిరి, *ye were making.*
3. వారు చెప్తుండిరి, *they were making.*

13. ఉండు, *to be,* is used as an auxiliary to form the perfect, and pluperfect tenses, and is constructed with the indeclinable participle.

14. The indeclinable participle is formed by affixing ఇ to the root. *Exam.* చేయ, *doing, or having done.*

15. నాను, &c. are affixed after the indeclinable participle to make the past tense.

Singular.

1. నేను చెసినాను, *I have made.*
2. నీవు చెసినావు, *thou hast made.*
3. వాడు చెసినాడు, *he hath made.*

Fem. and Neut. ఇది చెసినది, *she or it hath made.*

Plural.

1. మేము చెసినాము, *we have made.*
2. మీరు చెసినారు, *ye have made.*
3. వారు చెసినారు, *they have made.*

Neut. అవి చెసినవి, *they have made.*

Perfect Tense.

Singular.

1. నేను చెసిడినాఁనను, *I have made.*
2. నీవు చెసిడినావు, *thou hast made.*
3. వాడు చెసిడినాఁడు, *he has made.*

Fem. and Neut. అది చెసిడినది, *she or it has made.*

Plural.

1. మేము చెసిడ్డనాఁమము, *we have made.*

2. మీరు చెసిడ్డనాఁరు, neut. చెసిడ్డన్నవి, *ye have made.*

3. వారు చెసిడ్డనాఁరు, *they have made.*

Neut. అవి చెసిడ్డన్నవి, *those (things) have made.*

16. When the terminations of the preter tense are affixed to డున్, *to be*, ఉ is substituted for their initial త, and డ్ inserted before those which have an initial vowel. According to the ancients, ఙ is inserted before the terminations of the first and second persons.

Pluperfect Tense.

Singular.

1. నెను చెసిడ్డంటిని or చెసిడ్డండిటిని, *I had made.*

2. నీవు చెసిడ్డంటివి or చెసిడ్డండిటివి, *thou hadst made.*

3. వాడు చెసిడ్డండెను *he had made.*

Plural.

1. మెము చెసిడ్డంటిమి or చెసిడ్డండిటిమి, *we had made.*

2. మీరు చెసిడ్డంటిరి or చెసిడ్డండిటిరి, *ye had made.*

3. వారు చెసిడ్డండిరి, *they had made.*

17. When the action is just performed, the adverb

ఇప్పుడె, *now*, is constructed with the verb in the present tense. *Exam.* ఇప్పుడె చెక్తునాఁనను, *I have just done it.*

18. The future tense is made by affixing తాను for the first person singular, తావు for the second, and తాడు for the third, తాము for the first person plural, and తారు for the second and third.

Example.

Singular.

1. నెను చెక్తాను, *I will make.*
2. నీవు చెక్తావు, *thou wilt make.*
3. వాడు చెక్తాడు, *he will make.*

Plural.

1. మెము చెక్తాము, *we will make.*
2. మీరు చెక్తారు, *ye will make.*
3. వారు చెక్తారు, *they will make.*

19. A second future is made by constructing the auxiliary కల, *to be*, with the root.

20. The initial ర of the terminations of the present tense is suppressed when they are affixed to కల, *to be.*

21. When verbs of going, coming, falling, ability, fitness, sufficiency, union, being, dwelling, desiring, or becoming, or their privatives, are conjugated with a verb, the root of which has a final ఁ, య or యవ్ are substituted for the final ఁ; యవ్ is always used after a short vowel. If any long vowel, ఈ excepted, precede the final, it must be made short before యవ్.

22. According to the ancients, the చ of చెయ్ఁ, *to do,* is changed to స, when followed by య as the substitute of the final ఁ.

Example.

Singular.

1. చెయకలను, చెయ్యకలను, or సెయకలను, *I will make.*

2. చెయకలవు, చెయ్యకలవు, or సెయకలవు, *thou wilt make.*

3. చెయకలడు, చెయ్యకలడు, or సెయకలడు, *he will make.*

Plural.

1. చెయకలము చెయ్యకలము, or సెయ్యకలము, *we will* [*make.*

2. చెయకలరు, చెయ్యకలరు, సెయకలరు, *ye will* [*make.*

3. చెయకలరు, చెయ్యకలరు, or సెయకలరు, *they will* [*make.*

23. When the auxiliary కల, *to be*, is constructed with a verb, దు is substituted for the డు of the third person singular to make the feminine and neuter singular, and వు to make the neuter plural. *Exam.* చెయ్యకలదు, *she or it will do it,* చెయ్యకలరు, *the men or women will do it,* చెయ్యకలవు, *those things will do it.*

24. ఉండు, *to remain*, is by some used as an auxiliary to form the second future; న is inserted before this auxiliary. *Exam.* చెయనునానెను, చెయ్యనునానెను or సెయనునానెను, *I will make, &c.*

25. When the time of an action is expressed as coinciding with some other circumstance, ఁ is inserted before the auxiliary. *Exam.* వాన పడెటప్పుడు భొజనము చెస్తుంటిరి, *ye were eating when it rained;*

రాజు రాగానెను చూస్తుంటిరి, *I was looking when the king came.*

OF THE IMPERATIVE MODE.

26. The imperative mode, including a precative sense, is formed by the auxiliary వల, *to expect*, to which ఎను is affixed, for all the persons singular and plural. See also rule 16.

Example.

Singular.

1. నెను చెయ, చెయ్య, or నెయ వలెను, *I will do.*
2. నీవు చెయ, చెయ్య, or నెయ వలెను, *do thou.*
3. వాడు చెయ, చెయ్య, or నెయ వలెను, *let him do.*

Plural.

1. మెము చెయ, చెయ్య, or నెయ వలెను, *we will do.*
2. మీరు చెయ, &c. వలెను, *do ye.*
3. వారు చెయ, &c. వలెను, *let them do.*

27. యి is substituted for the final ను of a verbal root, and the termination is suppressed to make the

second person singular. The vowel of the root which precedes the final is also made short except it be ఈ. *Exam.* నీవు చెయ్, *do thou.*

28. When the command is given to an inferior, ర్ is affixed in the second person singular, and ర్ఀ in the plural. *Exam.* చెయ్యిర్ పొరి, *Ho, do this,* also చెయ్యిర or సెయర, *do this;* చెయ్యిర్ఀ, *do this, ye.*

29. The second person plural is made by ఆండి, or, according to some, by ఆండ. *Exam.* చెయండి, చెయ్యండి, సెయండి, *do (this) ye.*

30. When ఏ is followed by య in the imperative, it is *optionally* changed to ఆ. *Exam.* చాయ వలెను, *do it.*

31. The second person singular of the imperative, is formed by affixing పె, when it is in the feminine gender, and the second person plural by affixing ర్. Sometimes the masculine plural also is in this form. *Exam.* చెయ్యిపె, *do it;* చెయ్యిర్ఀ, *do it, ye.*

OF THE SUBJUNCTIVE MODE.

32. The subjunctive mode is formed by substituting & for the final of the terminations of the indicative mode. This form of the verb is only used in that member of the sentence which contains the supposition.

Example.

Present tense.

Singular.

1. నేను చెస్తుంటినా, *if I were doing.*
2. నీవు చెస్తుంటివా, *if thou wert doing.*
3. వాడు చెస్తుండెనా, *if he were doing.*

Plural.

1. మెము చెస్తుంటిమా, *if we were doing.*
2. మీరు చెస్తుంటిరా, *if ye were doing.*
3. వారు చెస్తుండిరా, *if they were doing.*

Pluperfect Tense.

Singular.

1. నేను చెస్తుడుంటినా, *if I had done.*
2. నీవు చెస్తుడుంటివా, *if thou hadst done.*
3. వాడు చెస్తుడుండెనా, *if he had done.*

Plural.

1. మెము చెసిడ్ంటిమా, *if we had done.*
2. మీరు చెసిడ్ంటిరా, *if ye had done.*
3. వారు చెసిడ్ంటిరా, *if they had done.*

Preter Tense.

Example.

Singular.

1. నెను చెస్తినా, *if I did.*
2. నీవు చెస్తివా, *if thou didst.*
3. వాడు చెసెనా, *if he did.*

Plural.

1. మెము చెస్తిమా, *if we did.*
2. మీరు చెస్తిరా, *if ye did.*
3. వారు చెసిరా, *if they did.*

33. The auxiliary కల is used with the verb in the consecutive member of the sentence, but the verb is terminated as in the indicative. *Exam.* పాకము చెస్తివా భొజనము చెయకలవు, *hadst thou cooked, thou mightest have eaten,* పాకము చెస్తిరా భొజనము

చెయ్యకలను, *had ye cooked, I might or would have eaten.*

34. The initial నా of the terminations is optionally suppressed in the verb of the consecutive member of the sentence. The final ము of the root is also changed optionally to ము. *Exam.* పాకము చెస్తివా భోజనము చెతువు or చెస్తునావు, *hadst thou cooked, thou mightest have eaten,* పాకము చెస్తిరా భోజనము చెతురు or చెస్తునారు, *had ye cooked, ye or they might have eaten.*

35. The final డు of the termination of the third person singular is optionally suppressed, and ను employed instead thereof. ఁ is inserted before ను after చెము. *Exam.* వాడు చెసును, *he should do.*

36. According to some, ఎ is inserted after the last radical of every verb except కల, *to be,* when the initial నా of the termination is suppressed. *Exam.* పాకము చెస్తివా భోజనము చెనేను, చెనేవు, చెనేము or చెనేరు, *if thou cookest I, thou, we, ye or they may eat.*

37. When the initial ర్ of the terminations is suppressed, ని is affixed instead of the remaining డు of రాడు, third person singular. According to the moderns, ఈ is inserted after the last radical when ని is affixed. *Exam.* చేనని or చేసీని, *he may do*; చేనరు, *they may do.*

Here follows an example of the optional form of the verb in the four last rules. The other form being the same as the indicative, is not repeated here.

Present Tense.

Singular.

1. నేను చేతును, *I should do.*
2. నీవు చేతువు, *thou shouldest do.*
3. వాడు చేనును, *he should do.*

Plural.

1. మేము చేతుము, *we should do.*
2. మీరు చేతురు, *ye should do.*
3. వారు చేతురు, *they should do.*

Past Tense.

Singular.

1. నేను చెసెను, *I should have done.*
2. నీవు చెసెవు, *thou wouldest have done.*
3. వాడు చెసెని or చెసీని, *he would have done.*

Plural.

1. మెము చెసెము, *we should have done.*
2. మీరు చెసెరు, *ye would have done.*
3. వారు చెసెరు, *they would have done.*

38. When the subjunctive, preter tense, is made by the auxiliary డు, *to remain*, డె and దు are optionally substituted for the initial నా of the termination. *Exam.* చెసి డుందువు or చెసి డుండెవు, *thou mightest have done;* చెసి డుందును or చెసి డుండెను, *I might have done.*

39. దును is substituted for the termination నాడు of the third person singular to make the subjunctive preter. *Exam.* చెసిడుందును, *he might have done.*

40. డీని or డెని are optionally substituted for the termination of the third person singular of the

subjunctive preter. *Exam.* చెసిడుండ్డిని or చెసిడుండెని, *if he might have done.*

Example.

Singular.

1. నెను చెసిడుండెను, or చెసిడుందును, *I might have done.*

2. నీవు చెసిడుండెవు, or చెసిడుందువు, *thou mightest have done.*

3. వాడు చెసిడుండును, చెసిడుండ్డిని, or చెసిడుండెని, *he might have done.*

Plural.

1. మెము చెసిడుండెము, or చెసిడుందుము, *we might have done.*

2. మీరు చెసిడుండెరు, or చెసిడుందురు, *ye might have done.*

3. వారు చెసిడుండెరు, or చెసిడుందురు, *they might have done.*

41. య was anciently prefixed to the auxiliary డ్న in the subjunctive preter. *Exam.* చెసియుందువు, *thou mightest have done.*

42. ఈయ, *to be,* is often used as a second auxiliary after ఉండ, *to remain,* to form the subjunctive preter. ట్ is inserted after ఉండ when followed by ఈయ. *Exam.* చెయ్యిడుంటకలవు or చెయ్యియుండకలవు, *if thou mayest do it.*

43. The subjunctive future is made by the auxiliary కల, *to be. Exam.* చెయ్యికలవు, *thou mayest do hereafter.*

44. When the first member of a sentence is expressed with a participle, having the force of the absolute case, ఇన is affixed to the verbal root, which is followed by the adverb నాడు, *when;* ది is substituted for the final డు of నాడు. గాక is optionally put after the verb of the consecutive member of the sentence. *Exam.* భగవంతుడు కృపా చేసిన నాటికి మెము దానము చెసెము, చెయకలము, చెత or చెతగాక, *when God shall be gracious, we shall bestow gifts.*

45. The particles గాక, గాత, and గావుత, are frequently constructed with a verb when used in a benedictive or precative sense. *Exam.* హరి కృపా

చెసనుగాకా, *may Huri shew favour*; నీవు కటాచెస వుగాకా, *may you be gracious.*

N. B. గాతా and గావుతా are seldom used except the verb be in the third person.

46. The terminations of the first and third persons singular are optionally suppressed before గాకా, గాతా and గావుతా. *Exam.* చెతును గాకా or చెతు గాకా, *may I do it*; చెసును గాకా or చెసు గాకా, *may he do it.*

In this manner are conjugated nearly all verbs with a final ఁనే preceded by a long vowel.

47. చ is substituted for the final of చాఁనే, *to hide, to be near*, and of చొఁనే, *to plunder*, instead of య: see Rule 16. *Exam.* చాచకలడు, *he will conceal*; చొచకలడు, *he will plunder.*

N. B. Some of the ancients write డాఁనే instead of చాఁనే, *to hide, to be near. Exam.* ఇంటికి డాక్తునాఁడు or చాక్తునాఁడు, *he is near home.*

48. వ is substituted for the final vowel of లేపు, *to raise up*, instead of యు: see rule 16. *Exam.* లేవ కలడు, *he will raise up.*

49. The యు must be doubled before కల, if the final పు be preceded by a short vowel. *Exam.* ఇయ్యి కలడు, *he will give*, from ఇచ్చు, *to give.*

50. తె is substituted for తెచ్చు, *to bring*, when followed by కల. *Exam.* తెకలడు, *he will bring it.*

51. చావ is substituted for చచ్చు, *to die*, when followed by కల. *Exam.* చావకలడు, *he will die.*

52. నవ్వ is substituted for నచ్చు, *to suffer pain*, when కల follows. *Exam.* కురువు నవ్వుచున్నది, *the boil throbs*; నవ్వకలడు, *he will suffer.*

53. రా is substituted వచ్చు, *to come*, when కల follows it. *Exam.* రాకలడు, *he will come.*

54. In the subjunctive preter of roots with a final చ్చు preceded by a short vowel, and in the adverbial participle when it introduces another verb go-

verned by the same agent, చ్చి (and according to some చ్చు) is substituted for the final letter. *Exam.* ఇచ్చిని or ఇచ్చినె, *he might have given*, ఇచ్చి, *giving*, తెచ్చిని or తెచ్చినె, *he might have brought it*, తెచ్చి, *bringing*, చ్చుచని and చచ్చినె, *he might have died*, చచ్చి, *dying*.

55. చ్చు is optionally substituted for the final of all roots which end in న్ after a short vowel. డుచు is inserted after these roots before the auxiliary డున్, *to continue*. *Exam.* వచ్చుచున్నాడు, *he comes*. The moderns, however, more frequently use the common form as exhibited above to the root చెన్, *to do*. *Exam.* వచ్చున్నాడు, *he comes*.

56. చ్చు is optionally substituted for the final of roots ending in న్ after a short vowel, in the preter tense. In the third person the substitution is constant.

Example.

Singular.

1. నేను వచ్చితిని or వస్తిని, *I come.*
2. నీవు వచ్చితివి or వస్తివి, *thou comest.*
3. వాడు వచ్చెను, *he comes.*

Plural.

1. మేము వచ్చితిమి or వస్తిమి, *we come.*
2. మీరు వచ్చితిరి or వస్తిరి, *ye come.*
3. వారు వచ్చిరి, *they come.*

57. చ్చి is always substituted for the final of roots ending in ఱు after a short vowel, in the pluperfect tense, the subjunctive mode, the indeclinable participle, and the gerund. *Exam.* మీరు నిన్న వచ్చియుంటిరి, *ye had come,* నీవు వచ్చిననాటికి నాడున్న వచ్చిని, *if thou comest he also will come,* వచ్చి కూర్చుండిరి, *having come they sat down,* వచ్చుటందుకు or వచ్చుటిమురకు, *to come or for coming.*

58. చ్చు is substituted for the final of roots ending in ఱు after a short vowel when followed by the termination డు. *Exam.* వచ్చుట, *a coming.*

59. ర is substituted for వచ్చు, *to come*, in the future tense, the optative mode, the subjunctive, and the negative. *Exam.* రాగలడు, *he will come*, రాడు, *he does not come.*

60. రా is substituted for వచ్చు, *to come*, in the imperative mode, second person singular. The termination is suppressed and అమ్మా, అమ్మో, or, according to the ancients, అమ్ము, is substituted for it. In the plural అండి or అండు are affixed. The final of రా is suppressed. *Exam*, రమ్మా, రమ్మో or రమ్ము, *come*, రండి or రండు, *come ye.*

61. When an inferior is addressed, and a degree of contempt intended, the ర is doubled in the singular, and in the plural the second ర is also doubled. *Exam.* రారా, *come*, రారండీ, *come ye.*

62. In the precative form, and in one form of the subjunctive mode, వచ్చు is inserted after రా, before the auxiliary ఉన్, *to remain.* This form is the same in all the persons whether singular or plural. *Exam.* రావచ్చును, *may I, we, thou, ye, he, or they come.*

63. When the impropriety of coming is indicated the ರಾ substituted for ವಚ್ಚು, *to come,* is doubled. *Exam.* ರಾರಾದು, *he ought not to come.*

64. When ರಾ is doubled, ಪೋ, *to go,* is inserted between the two syllables, in the negative, ಅಕ is inserted after the first syllable before ಪೋ, *to go. Exam.* ರಾಕಪೋರಾದು, *not that it ought not to come.*

65. When a person is permitted to come into another's presence, ರಾ is substituted for ವಚ್ಚು, *to come;* ನಿ is affixed for the second person singular, and ನಿ is inserted before all the other affixes. ವಚ್ಚು is also inserted before the terminations of the first person, and ಚ್ಚ before those of the third.

Example.

Singular.

1. ರಾನಿಸ್ತಾನು, *I permit him to come.*
2. ರಾನಿ, *let him come.*
3. ರಾನಿಚ್ಚೆನಿ, *he permits him to come.*

Plural.

1. ರಾನಿಸ್ತಾಮು, *we permit him to come.*
2. ರಾನಿಯಂಡಿ, *permit him to come.*
3. ರಾನಿಚ್ಚಿರು, *they permit him to come.*

Of Roots with a final ౄ.

66. When ఉండు, *to exist*, is constructed with verbs with a radical ౄ final, టు is inserted after it, in the honorific form, and చు in the inferior, and the final becomes ం. *Exam.* తింటున్నాడు, *he eats*, తింటు న్నాడు, *he eats*, also తినుచున్నాడు, *he eats.*

67. When the terminations of the imperfect tense are affixed to roots with a final ౄ, టు is substituted for their initial త. *Exam.* తింటిని, *I ate*, తింటివి, *thou didst eat*, తినెను, *he ate*, తినిరి, *they ate.*

68. The imperfect tense formed by the auxiliary ఉండు is used in the last member of a sentence indicating the act to have been done when some other act specified in the first member took place. In this case the డు of ఉండు is optionally joined to the final of the root. *Exam.* నేను వచ్చినప్పుడు నీవు తించుంటిని or తించడుంటిని, *when I arrived, thou wast eating*; మనము పైయినప్పుడు వాడు తించుండెను or తించడుండెను, *when we*

went, he was eating ; వండినన్నాటికి తినకలము, *when he has cooked, we will eat.*

69. య is optionally prefixed to డు, when it follows the adverbial participle of verbs whose final radical is ఱ. *Exam.* తినియుంటివి or తినెడుంటివి, *thou hadst eaten.*

70. న is inserted after ఱ when it is the last radical, and ం is substituted for it, in the future tense. The initial ర of the terminations is also suppressed. *Exam.* తించారు or తింటారు, *ye or they will eat.*

71. When కల, వలె or వచ్చు, follow a root with a final ఱ, the vowel అ is inserted after it. *Exam.* తినకలడు, *he will eat.*

72. The second future is often made by the auxiliary డు, in which case అ is inserted after the final radical. *Exam.* తినమున్నాడెడు, *he will eat hereafter.*

73. In the imperative mode, అ is inserted before వలెను after ఱ, when it is the last radical. *Exam.* తినవలెను, *eat.*

74. ಕ is affixed to roots with a final ಱ to make the second person singular, honorific, of the imperative; ಅರ, to make the second person singular, and ಅರಿ, the second person plural inferior. *Exam.* ನೀವು ತಿನು, *eat*; ತಿನಂಡಿ or ತಿನಂಡ, *eat ye*; ನೀವು ತಿನರಾ, *eat thou*; ಮಾರು ತಿನರಿ, *eat ye.*

75. ದು is inserted after roots with a final ಱ instead of the initial ನ of the terminations of the first and second persons, and in the third person ಡನು is substituted for ನಾದು, in the latter member of a subjunctive sentence. *Exam.* ವಂಡಿತೆ ತಿಂದುವು, *having cooked, thou mayest eat*; ವಂಡಿತೆ ತಿನುನು or ತಿದುರು, *having cooked, he or they may eat.*

76. Some substitute ವ for the initial ನ of the terminations, and ನಿ for the ದು of ನಾದು. This form is also used when the verb is employed in an inferior sense. *Exam.* ತಿನೆವು, *thou mayest eat*; ತಿನೆರು, *they may eat*; ತಿನೆಮು, *we may eat*; ತಿನೆನಿ and ತಿನೆನಿ, *he may eat.*

77. When it is proposed that a number of persons

should join in an action, దాము is affixed in the first person plural. When a person proposes to do a thing, it is expressed by the first person singular future tense of verbs with ఇ for the last radical. *Exam.* తిందాము, *we will eat,* తించా ను, *I will eat.*

78. In an interrogatory sentence where several persons make the enquiry, దాము, and, according to some, దామా, are used as the terminations of the first person plural. According to the ancients, the ఆ of these terminations should be అ. *Exam.* మనము తిందామా or తిందామూ, *shall we eat?*

79. కను, *to see, to bring forth a child.* *Exam.* నేను కంచునాఁనను, *I see;* కను, *see thou;* కనకలను, *I will see;* కనుట, *a seeing;* రిడ్డను కంచున్నది, *she brings forth a child.*

80. When ఇంచు is affixed to కన, it means *to appear.* *Exam.* కనిపించుచున్నది, and కనపడ్తున్నది, *it appears.*

81. విను, *to hear.* *Exam.* నించునాఁనను, *I hear,* వినకలను, *I shall hear,* విన, *hear.*

82. When ఇంచు is affixed to this root, it means *to be heard* or *to be the object of hearing*, and is only used in the third person neuter. *Exam.* వినిపించు ష్నది or వినిపిష్తున్నది, *it is heard.*

83. డుక is inserted after భుక్, *to bear a burden*, when డుక్ is used as an auxiliary. *Exam.* భునుకుం భువ్వాఁడు, *he bears a burden.*

84. When కల, వల, &c. follow a root with a penultimate డు, that డు is changed to అి. *Exam.* కకలడు, *he will gripe or pinch*, ఇదకవలెను, *he may pinch.*

85. డుక్ is used as an auxiliary to తొంగ్, *to lie down*, in all the tenses. *Exam.* తొంగుచున్నాఁడు, *he lies down.*

86. ను is optionally substituted for the final of roots ending in ము, when followed by డుక్. ము is inserted after ను.

87. డుచు is optionally inserted before డుక్ after

roots with a final చ్. *Exam.* కొలుస్తునాఁడు or కొలుచుచునాఁడు, *he weighs, he serves.*

88. అవ is substituted for the final డుచ్ of a verbal root when followed by కల, to make the future tense. *Exam.* కొలవకలడు, *he will weigh or serve.*

89. కలుచ్, *to come into contact, to unite, to cohabit,* is conjugated like other verbs with a final డుచ్, but has only one form, the insertion of డుచ్ not being admitted. *Exam.* కలుస్తునాఁడు, *he unites with.*

90. When this verb is used to signify *coition,* an impersonal verb is formed by affixing అయ్ instead of the terminations of the future tense. *Exam.* కలయ్, *coition is performed.*

91. When కరుచ్, *to bite,* is followed by the causal increment ఇంచు, the syllable అపు or ఇపు, is substituted for the final డుచ్, of this root. *Exam.* కరపించుచునాఁడు, or కరిపించునాఁడు, *he bites.*

92. When the second radical of verbal roots with a final డుచ్, is preceded by a long vowel, the penul-

ɨimate డు is optionally suppressed, unless when న్ is substituted for the final. *Exam.* ఆరుచుచునాఁడు, ఆచ్చుచునాఁడు, or ఆరుచ్చునాఁడు, *he shouts.*

93. డుచు is inserted after roots with a final టు when followed by డ్క. *Exam.* పెట్టుచునాఁను, *I place;* పెట్టుకలడు, *he will place.*

94. చు is substituted for the final of చూడ్, *to see,* when it is followed by డ్క.

95. న్ is optionally substituted for the final of చూడు, *to see,* in the present and past tenses. త్ is inserted after this న్ before డ్క. *Exam.* చూచుచునాఁను, and చూచ్చునాఁను, *I see,* చూచుంటిని, and చూచ్చిని, *I saw,* చూడుకలడు, *he will see,* చూడు, *see thou.*

96. చు is substituted for the final of కూచ్చుండ్, *to sit,* before డ్క. *Exam.* కూచ్చుండుచునాఁడు, *I sit,* కూచ్చుండుకలడు, *he will sit.*

97. When పండ్ means *to lie down,* డుకు is inserted after it before the auxiliary డ్క. *Exam.* పండు కుంచునాఁడు, *he lies down.*

98. డుచు is inserted after roots with a final వ. *Exam.* చెప్పుచునాఁడెడు, *he speaks.*

ఁడు, *to be, to exist.*

99. చు is inserted after this root when followed by the auxiliary డు in the present tense. *Exam.* ఁడుచునాఁడెడు, *he is.*

100. కా is substituted for ఁడు, *to be,* when it is compounded with any verb mentioned in rule 21, page 116. *Exam.* కాఁగలడు, *he will be;* కాఁబోచునాఁడెడు, *he will be,* or *will go to be;* కావచ్చును, *he may be.*

101. When డు is used as an auxiliary to the substituted root కా, the syllable ను must be inserted before it. *Exam.* కానునాఁడెడు, *he will be,* కావలెను, *he must be.*

102. ఐ is substituted for ఁడు in the preter tense, the adverbial participle, and the subjunctive mode. *Exam.* ఐనాఁడు, *he was,* ఐతిని, *I was,* ఐనాఁడెడు, *he has been,* ఐ, *being.*

103. ఆయ is optionally substituted for ఔ, in the past tenses. *Exam.* ఆయెను, *he was.*

104. య is inserted in the subjunctive mode, before those terminations which have an initial ఇ or ఎ. *Exam.* ఐయెను, *I may be*; ఐయెవు, *thou mayest be*; ఐయెని or ఐయీని, *he may be*; పాకము ఐ ఘుడియ ఆయెను, *dinner was ready an hour ago*; మనవాడి ఐ ననాటికి సుభిక్షము ఐయీని, *as we have had a good rain there will be plenty (of corn).*

105. This verb is used to express the conceding, or agreeing to a thing. *Exam.* ఔ, ఔను, *yes, it is.*

106. The verb చాల, *it is enough,* is regular. *Exam.* చాలునాఁడు, *it is enough*; చాలను, *it is not enough.*

107. ఈ, *to be,* is only used in the third person, and ఉ, *to continue,* is used instead of it in the first and second. In the negative ఈ is substituted in all the persons.

Example.

Singular.

1. నేను ఉన్నాను, *I am.*
2. నీవు ఉన్నావు, *thou art.*
3. వాడు కలడు, *he is.*

Plural.

1. మేము ఉన్నాము, *we are.*
2. మీరు ఉన్నారు, *ye are.*
3. వారు కలరు, *they are.*

108. When ఉండు, *to continue*, is used as an auxiliary to form the future tense, ను is inserted before the terminations. *Exam.* చెయ్యనున్నాను, *I will do it;* చెయ్యనున్నావు, *thou wilt do it.*

109. వలె, *to be requisite*, is only used as an auxiliary to other verbs to form the subjunctive mode expressed in English by *must* or *ought.* The regular terminations are not affixed to this root, but instead of them ను is affixed in all persons, genders, and tenses. The observations page 116, rule 21, must

be attended to before వలె. *Exam.* నీవు వావలెను, *he, she, we, thou, they, &c. must come.*

Of the Passive Voice.

110. The passive voice is made by conjugating the verb పడు, *to fall,* with the verb.

111. The auxiliary verb ఉన్, *to exist,* is conjugated with పడు, *to fall,* when it is employed to make the passive voice.

112. The syllable డుచు is inserted before the auxiliary verb ఉన్, *to exist,* when it follows పడు, *to fall.* Rule 21, page 116, must be observed here.

113. In the passive voice the pronoun వాడు *he,* and ది, (the substitute of అది, *she,* or *it,*) are affixed to the verb ఉన్, *to be.*

114. When వాడు, *he,* or ది, *she,* or *it,* are affixed to the verb ఉన్, to make the present tense of the passive verb, ఁ is inserted before them.

Example.

చేయ, *to do, to make.*

INDICATIVE MODE.

Present Tense.

Singular.

1. చెయ్యబడు చున్నాను, *I am made.*
2. చెయ్యబడు చున్నావు, *thou art made.*
3. చెయ్యబడు చున్నవాడు, *he is made.*

Neut. 3. చెయ్యబడు చున్నది, *it is done.*

Plural.

1. చెయ్యబడు చున్నాము, *we are made.*
2. చెయ్యబడు చున్నారు, *ye are made.*
3. చెయ్యబడు చున్నవారు, *they are made.*

Neut. 3. చెయ్యబడు చున్నవి, *they are done.*

N. B. వాడు and ది, are by some used after చేస్, in the same manner. *Exam.* చెస్తున్నవాడు, *he is made;* చెస్తున్నది, *she,* or *it is made.*

115. ఇ is inserted after పడు, *to fall*, when followed by తిమి, తిరి, తిమి and తిరి, to make the imperfect tense of the passive voice.

Singular.

1. చెయ్యఁబడితిని, *I was made.*
2. చెయ్యఁబడితివి, *thou wert made.*
3. చెయ్యఁబడెను, *he was made.*

Plural.

1. చెయ్యఁబడితిమి, *we were made.*
2. చెయ్యఁబడితిరి, *ye were made.*
3. చెయ్యఁబడిరి, *they were made.*

116. ఇన is inserted after పడు, *to fall*, when వాడు or ది; are affixed to make the third person of the preter tense of the passive voice. *Exam.* చెయ్యఁబడిన వాడు, *he was made*; చెయ్యఁబడినది, *she or it was made.*

117. Some insert ట after పడు, *to fall*, and do not insert ఇన, and some affix వాడు and ది immediately after చెన్ను. In this case ఎ is inserted in the imperfect

tense, and ఇన్ in the perfect. *Exam.* చెయ్యబడినవాడు, *he was made*; చెయ్యబడింది, *she* or *it was made*; చేసినవాడు, *he was made*; చేసింది, *she or it was made*; చేసినవాడు, *he has been made*; చేసినది, *she* or *it has been made.*

Future Tense.

118. అ is affixed to పడు, *to fall*, when కల follows it as an auxiliary.

Singular.

1. చెయ్యబడకలను, *I shall or will be made.*
2. చెయ్యబడకలవు, *thou shalt or will be made.*
3. చెయ్యబడకలడు, *he shall or will be made.*

Fem. & Neut. చెయ్యబడకలదు, *she or it will be made.*

Plural.

1. చెయ్యబడకలము, *we shall be made.*
2. చెయ్యబడకలరు, *ye shall be made.*
3. చెయ్యబడకలరు, *they shall be made.*

Fem. & Neut. చెయ్యబడకలవు, *they shall be made.*

119. ఎ is inserted after పడ్, *to fall*, when వాడు, or ది are affixed to make the third person future of the passive voice. *Exam.* చెయ్యఁబడెవాడు, *he will be made*; చెయ్యఁబడెది, *she* or *it will be made.*

120. డ్ is, by some grammarians, inserted after పడ్, *to fall*, and by some పడ్ is suppressed, and వాడు, and ది are affixed to కల, to make the future passive. *Exam.* చెయ్యఁబడికలవాఁడు, *he will be made*; చెయ్యఁకలవాడు, *she* or *it will be made*; చెయ్యఁబడికలది, *he will be made*; చెయ్యఁకలది, *she* or *it will be made.*

121. కా is substituted for ఔ, *to be*, in the passive voice. *Exam.* కాబడెను, *he was produced.*

122. రా is substituted for వన్, *to come*, in the passive voice. రాపడుచున్నది, *it is come.*

123. చు is inserted after roots with a final ఱ when the auxiliary డు follows them. The final ఱ is changed to ం.

Example.

తిన్, *to eat.*

Singular.

1. తినబడుచునాన్నను, *I am eaten.*
2. తినబడుచునాన్నవు, *thou art eaten.*
3. తినబడుచునాన్నడు, *he is eaten.*

Neut. తినబడుచున్నది, *it is eaten.*

Plural.

1. తినబడుచునాన్నము, *we are eaten.*
2. తినబడుచునాన్నరు, *ye are eaten.*
3. తినబడుచునాన్నరు, *they are eaten.*

Neut. తినబడుచున్నవి, *those are eaten.*

Thus also అనబడుచున్నది, *it is spoken*; కనబడుచున్నది, *it is seen*; వినబడుచున్నది, *it is heard.*

124. అవ is substituted for the final డుచ్, *of a root*, when followed by పడ్, *to fall*, to make the passive voice. *Exam.* కొలవపడుచున్నది, *it is weighed.*

Of the Verbal Noun.

125. డము and అడము are affixed to verbal roots to make the verbal noun. *Exam.* చెయ్డము, *a doing.*

126. The observation (Rule 21) must be observed when అడము is affixed to verbal roots which have a final ే. *Exam.* చెయ్యడము, *a doing.*

127. పడ్ే, *to fall,* is frequently used as an auxiliary to form the verbal noun with a passive signification. *Exam.* చెయ్యపడుట and చెయ్యపడడము, *a being done.*

128. The డ of డుట is suppressed after ఔ, *to be,* *Exam.* ఔట, *a being.*

129. కా is substituted for ఔ, and వ inserted before the termination అడము. *Exam.* కావడము, *a being,* కాడు, *a not being.*

130. రా is substituted for వస్ే, *to come,* when అడము is affixed to form the verbal noun. వ is inserted before this termination. *Exam.* రావడము, *a coming.*

131. The substitution of ఠా for వచ్చు, *to come*, also takes place when అక is affixed to form the verbal noun. *Exam.* వాక, *a coming*.

Thus also తినుట, *the act of eating*, and తినుబడుట, *a being eaten*, అనుట, *a speaking*, కనుట, *a seeing*, వినుట, *a hearing*, పెట్టుట, *a placing*, కొలచుట, *a weighing*.

132. When కొలుచు is used in the sense of *serving* or *attending on another*, వు is optionally substituted for its final, and the termination suppressed, to form the verbal noun. *Exam.* కొలువు or కొలవడము, *a serving*.

133. డువు is optionally affixed to many of the verbal roots with a final డుచు, to make the verbal noun. This affix must occupy the place of the final డుచు. *Exam.* కొరుకు, *a biting*. N. B. Those roots which make the verbal noun optionally in డువు are marked with an obelisk in the foregoing list of roots.

134. ఱు is optionally substituted for the penulti-

mate డు of తరుచు, *to churn, to agitate*, and of several other roots which end in డుచు. *Exam.* తరచుట తరుచుట, *a churning.*

135. అవ is optionally inserted before అడము in the place of the final డుచు of తరుచు, *to churn*, and of several other roots. When అవ is not inserted, ఱ is substituted for the penultimate డు. *Exam.* తరవడము or తరచడము, *a churning.*

136. The first డు of డుపు is optionally suppressed in forming the verbal noun of roots with a final డుచు which have a long vowel preceding the second radical. *Exam.* ఆరుపు and ఆపుట, *a shouting.*

137. The final డుచు of తారుచు, *to move slowly, or by stealth*, is suppressed when డుట is affixed, except in the causal form. *Exam.* తారుట or తారడము, *a moving slowly*; తారుచుట or తారచడము, *the causing of one to move slowly or by stealth.*

138. The verbal noun of నూరుచు, *to cleanse or winnow corn*, is optionally made by affixing పిడి instead of

the last syllable of the root. *Exam.* నూపెఁడి, నూరు పిడి, నూరుచుట, నూరచుట, నూరవడము, నూరుచ డము, నూచఁడము, నూ చుఁడము, నూపుఁ or నూరుపు, *a winnowing.*

139. అవ is constantly inserted before అడము, to make the verbal noun of కురు, *to rain*, and లెచు, *to rise up.* *Exam.* కురవడను, *a raining*; లెవడము, *to rise up.*

140. పో, *to go*, is used as an auxiliary to form negative verbal nouns వ is inserted after పో. *Exam.* రాకపోవడము, రాకపోవుట, *a not coming.*

Of the Causal Verb.

141. ఇంచు is inserted after the root to make the causal verb.

142. య is substituted for the final ల of a root when ఇంచు, is affixed.

143. When the auxiliary verb డు follows ఇంచు, చు, must be inserted before it. *Exam.* చెయించు కొనియెను, *he causes it to be done.*

Present Tense.

Singular.

1. నేను చెయించుచున్నాను, *I cause to do.*
2. నీవు చెయించుచున్నావు, *thou causest to do.*
3. వాడు చెయించుచున్నాడు, *he causeth to do.*

Plural.

1. మేము చెయించుచున్నాము, *we cause to do.*
2. మీరు చెయించుచున్నారు, *ye cause to do.*
3. వారు చెయించుచున్నారు, *they cause to do.*

144. స్తి is optionally substituted for the చు of ఇంచు. త్తి is inserted after it when followed by the auxiliary ఉన్న, *to be.* *Exam.* చెయింస్తున్నాడు, *he causes.*

Singulat.

1. నేను చెయింస్తున్నాను, *I cause to do.*
2. నీవు చెయింస్తున్నావు, *thou causest to do.*
3. వాడు చెయింస్తున్నాడు, *he causeth to do.*

Plural.

1. మేము చెయింస్తున్నాము, *we cause to do.*
2. మీరు చెయింస్తున్నారు, *ye cause to do.*
3. వారు చెయింస్తున్నారు, *they cause to do.*

Imperfect Definite.

Singular.

1. నేను చెయించుచుంటిని or చెయింపుంటిని, *I was causing to do.*
2. నీవు చెయించుచుంటివి or చెయింపుంటివి, *thou wast causing to do.*
3. వాడు చెయించెను, *he was causing to do.*

Plural.

1. మేము చెయించుచుంటిమి or చెయింపుంటిమి, *we were causing to do.*
2. మీరు చెయించుచుంటిరి or చెయింపుంటిరి, *ye were causing to do.*
3. వారు చెయించిరి, *they were causing to do.*

Imperfect Tense.

Singular.

1. నేను చెయించితిని, *I caused to do.*
2. నీవు చెయించితివి, *thou causedst to do.*
3. వాడు చెయించెను, *he caused to do.*

Plural.

1. మేము చెయించితిమి, *we caused to do.*
2. మీరు చెయించితిరి, *ye caused to do.*
3. వారు చెయించిరి, *they caused to do.*

145. ప్పు is optionally substituted for the చు of ఇంచు, when followed by తే.

Singular.

1. నేను చెయింప్తిని, *I caused to do.*
2. నీవు చెయింప్తివి, *thou causedst to do.*
3. వాడు చెయించెను, *he caused to do.*

Plural.

1. మేము చెయింప్తిమి, *we caused to do.*
2. మీరు చెయింప్తిరి, *ye caused to do.*
3. వారు చెయించిరి, *they caused to do.*

Perfect Tense.

Singular.

1. నేను చెయించిడినాఁనను, *I have caused to do.*
2. నీవు చెయించిడినాఁవు, *thou hast caused to do.*
3. వాడు చెయించిడినాఁడు, *he hath caused to do.*

Plural.

1. మేము చెయించిడినాఁమము, *we have caused to do.*
2. మీరు చెయించిడినాఁరు, *ye have caused to do.*
3. వారు చెయించిడినాఁరు, *they have caused to do.*

Pluperfect Tense.

Singular.

1. నేను చెయించిడుంటిని, *I had caused to do.*
2. నీవు చెయించిడుంటివి, *thou hadst caused to do.*
3. వాడు చెయించిడుండెను, *he had caused to do.*

Plural.

1. మేము చెయించిడుంటిమి, *we had caused to do.*
2. మీరు చెయించిడుంటిరి, *ye had caused to do.*
3. వారు చెయించిడుండిరి, *they had caused to do.*

Future Tense.

146. ఆ is substituted for the డ of ఇంచు when the auxiliary కల follows it.

Singular.

1. నేను చెయించకలను, *I shall cause to do.*
2. నీవు చెయించకలవు, *thou wilt cause to do.*
3. వాడు చెయించకలడు, *he will cause to do.*

Plural.

1. మేము చెయించకలము, *we will cause to do.*
2. మీరు చెయించకలరు, *ye will cause to do.*
3. వారు చెయించకలరు, *they will cause to do.*

IMPERATIVE MODE.

147. The termination of the second person singular is suppressed in the imperative mode.

Singular.	Plural.
2. నీవు చెయించు, *do it.*	మీరు చెయించండి, *do it.*

148. చేసే, *to do*, is used as an auxiliary to form the causal of కా, *to be*. *Exam.* కాచెక్తునాఁనెడు, *he is caused to be.*

149. In the causal of roots with a final ఱ, ఇప is inserted before ఇంచు. సే is optionally substituted for the చు of ఇంచు. *Exam.* తినిపించుచునాఁనెను or తినిపిక్తునాఁనెను, *I feed, or cause to eat.* Future tense, తినిపించుకలను, *I will cause to eat.* Past tense, తినిపిక్తిని, *I caused to eat.* అనిపించుచునాఁనెను or అనిపిక్తునాఁనెను, *I cause to speak.*

150. చూప is substituted for కన్, *to see*, in the causal. *Exam.* చూపించుచునాఁనెను or చూపిక్తునాఁనెను, *I cause to see, I shew.*

151. When ఇంచు is affixed to విన్, *to hear*, it means *to be heard* or to *be the object of hearing*, and is only used in the third person neuter. The causal is made in the same manner, but has all the persons. *Exam.* వినిపించుచున్నది or వినిపిస్తున్నది, *it is heard.* Causal, వినిపించుచునాన్నెను or వినిపిస్తునాన్నెను, *I cause to hear.*

152. పి is substituted for the final of చూడ్, *to see*, before the ఇంచు of the causal. ము is inserted before ఉన్. *Exam.* చూపించుచునాన్నెను or చూపిస్తునాన్నెను, *I shew.*

153. In the causal form పెట్, *to place*, is compounded with కూర్చుండు, *to sit.* అ is inserted before పెట్. *Exam.* కూర్చుండ పెట్టుచునాన్నెను, *I cause to sit.*

154. ఇన is substituted for the final డుచు of a verbal root, before the causal increment ఇంచు. న్ is optionally substituted for the ము of ఇంచు, and త్ inserted after it. *Exam.* కొలిపించుచునాన్నెడు or కొలిపిస్తునాన్నెడు, *he causes to weigh, or to serve.*

155. When తారుచు, *to move slowly or by stealth*, is not causal, neither డుచు nor న్ are inserted, but in

the causal form they are both inserted, and the characteristic ఇంచు is suppressed. *Exam.* తారుచునాఎడు, *he moves slowly*; తారుచుచునాఎడు and తారుపునాఎడు, *he causes him to walk slowly.*

156. డ్ఏ is affixed to కారే, *to ooze* or *leak*, in the causal, before the auxiliary డ్ఏ, *to be.* ఆ is also inserted after డ్ఏ. *Exam.* కారుపునాఎడు, *he pours it out.*

157. A second causal, or a doubly causal verb, is formed to కారే, *to ooze out* or *leak*, by affixing ఇంపే to the root before the auxiliary డ్ఏ. *Exam.* కారింపునాఎడు, *he causes him to pour it out.*

158. ఇను is added to చూరే, *to blaspheme God, to enter a place with the body shrunk or contracted*, to make the causal. When this root has the meaning of *creeping or squeezing into a place*, some change it to తారు in the causal. *Exam.* చూరిపునాఎడు or తారుచునాఎడు, *he makes him squeeze himself in.*

159. ఇ is substituted for the penultimate డ of a verbal root in the past tense, and when the causal

increment ఇంచు is affixed. *Exam.* ఇరికించుచున్నాఁడు, *he makes him gripe it.*

160. The final చ్ of those roots marked * in the foregoing list, is changed to ప in the causal. *Exam.* కాఁపించుచున్నాఁడు, *he heats.*

Of the Negative Verb.

161. When the verb is negative, the precept, Rule 21, page 116, must be observed, and the ర్ of the terminations suppressed. The same form is used in all the tenses. The feminine and neuter singular end in దు.

Example.

Singular.

1. నేను చెయ్యఁను, *I will not do it.*
2. నీవు చెయ్యవు, *thou wilt not do it.*
3. వాఁడు చెయ్యఁడు, *he will not do it.*

Fem. Neut. చెయ్యదు, *she or it will not do it.*

Plural.

1. మేము చెయ్యమ, *we will not do it.*
2. మీరు చెయ్యరు, *ye will not do it.*
3. వారు చెయ్యరు, *they will not do it.*

162. రా is substituted for వచ్చు, *to come,* and కా for ఔ, *to be,* in a negative sense.

Example.

Singular.

1. నేను రాను, *I will not come.*
2. నీవు రావు, *thou wilt not come.*
3. వాడు రాడు, *he will not come.*

Fem. Neut. రాదు, *she, or it will not come.*

Plural.

1. మేము రాము, *we will not come.*
2. మీరు రారు, *ye will not come.*
3. వారు రారు, *they will not come.*

Singular.

1. నేను కాను, *I am not.*
2. నీవు కావు, *thou art not.*
3. వాడు కాడు, *he is not.*

Fem. Neut. కాదు, *she, or it is not.*

Plural.

1. మేము కాము, *we are not.*
2. మీరు కారు, *ye are not.*
3. వారు కారు, *they are not.*

163. When the ర of the terminations of the present tense are suppressed after పడు, *to fall*, the auxiliary of the passive voice, the verb is negative. In this case అ is affixed to పడు.

Singular.

1. చెయ్యఁబడను, *I am not made.*
2. చెయ్యఁబడవు, *thou art not made.*
3. చెయ్యఁబడఁడు, *he is not made.*

Neut. చెయ్యఁబడదు, *she or it is not made.*

Plural.

1. చెయ్యఁబడము, *we are not made.*
2. చెయ్యఁబడరు, *ye are not made.*
3. చెయ్యఁబడరు, *they are not made.*

Fem. and Neut. చెయ్యఁబడవు, *they are not made.*

164. లే is substituted for కలు, *to be*, when it is used negatively either in its proper sense or as an auxiliary to form the potential mode. The ర of the terminations is suppressed.

Example.

Singular.

1. నేను చెయ్యలేను, *I cannot do.*
2. నీవు చెయ్యలేవు, *thou canst not do.*
3. వాడు చెయ్యలేడు, *he cannot do.*

Fem. ఆడది చెయ్యలేదు, *she cannot do.*

Plural.

1. మేము చెయ్యలేము, *we cannot do.*
2. మీరు చెయ్యలేరు, *ye cannot do.*
3. వారు చెయ్యలేరు, *they cannot do.*

Singular.

1. నేను లేను, *I am not.*
2. నీవు లేవు, *thou art not.*
3. వాడు లేడు, *he is not.*

Fem. ఆడది లేదు, *she is not.*

Plural.

1. మేము లేము, *we are not.*
2. మీరు లేరు, *ye are not.*
3. వారు లేరు, *they are not.*

Of the connecting or indeclinable Participle.

1. ఇ is affixed to verbal roots to form the indeclinable participle, which is either present or past as suits the sentence. *Exam.* పాకము చెసి భొజనము చెస్తునాఁడు, *having cooked he eats.*

2. When the action is performed for the agent, కుని is affixed to make the indeclinable participle, and డు is optionally inserted after the root. *Exam.* పాకము చెస్కొని or చెసుకుని భొజనము చెస్తాడు, *he having cooked will eat;* చెయించుకుని, *having caused it to be done.*

3. When the participle is negative, it is formed by affixing అక to the verbal root when modified by Rule 21, page 116. *Exam.* చెయ్యక రాడు, *not having done, he will not come;* చెయించక రాడు, *not having caused it to be done, he will not come.*

4. Some use అకను instead of అక. *Exam.* చెయ్యకను రాడు, *not having done, he will not come.*

5. When the act signified by the verb is finished

before that denoted by the participle, the participle is made by అక. *Exam.* భోజనము చెయ్యక ముందు పాకము చెసినాడు, *he cooked before eating;* భోజనము చెయించక ముందు స్నానము చెయించినాడు, *he made him bathe before feeding him.*

Of the Gerund.

6. అందుకు, డానకు, and కొరకు are affixed to verbal roots to form gerunds.

7. టి is prefixed to అందుకు and కొరకు; when they follow a verbal root, ఎ is affixed to the root. The ఇ of టి is suppressed before a vowel. *Exam.* చెసెటందుకు or చెసెటికొరకు, *for doing*, or *to do.* చెయించెటందుకు or చెయించెటికొరకు, *for the purpose of causing (him) to do.*

8. The precept Rule 21, page 116, must be observed when డానకు is affixed. *Exam.* చెయ్యడానకు, *for the purpose of doing*, or *to do;* చెయించడానకు, *for the purpose of causing him to do.*

9. Sometimes అను is affixed in the same manner as డానకు, to form the gerund. *Exam.* పాకము చెయ్యే ను సిద్ధమైనాడు, *he is prepared to cook.*

10. When the necessity of the action is implied, the future participle passive, or the adjective answering to the English ones ending in -able or -ible is formed by affixing అను to the root when modified by Rule 21, page 116. *Ex.* చెయ్యను, *necessary to be done*; చెయించను, *necessary to be caused to be done.*

11. When the gerund ends with డానకు, the ర substituted for వచ్చే, *to come,* is followed by ర. *Exam.* రారడానకు, *to come,* or *for coming.*

12. When the negative is formed by అక, the substitution of ర for వ takes place. *Exam.* రాక, *not having come.*

The manner of Compounding other verbs with the Gerund.

13. When పో, *to go,* follows the gerund, the ను of the gerund is suppressed. When ఉన is used as the auxiliary of పో, *to go,* చ is inserted before it. *Exam.* పాకము చెయ్యపోచునాఁడు, *he will go to cook;* చెయించపోచునాఁడు, *he will go to cause (it) to be done;* చెయ్యపోగలడు, *he will go to do it;* చెయ్యపోను, *I will not go to do it;* చెయ్యపోము, *we will not go to do it.*

14. వచ్చు, *to come,* is compounded with other verbs, or rather with their gerunds, and gives them the sense of the subjunctive expressed by *may* in English, also that of *worthiness* or *fitness,* of *eminence* in, or an *eminent degree* of the act, or that of *ascertained unfitness.*

15. When వచ్చు, *to come,* is an auxiliary in either of the above senses, చ్చును is substituted for its final, and the three persons have the same form. *Exam.* చెయ్యవచ్చును, *he may or will do it, he is worthy to do it, or he can do it well.*

16. When వచ్చే is an auxiliary conveying the sense of *ascertained unfitness*, ఆ is substituted for the final డు of చ్చును. *Exam.* చెయ్యవచ్చునా, *he is certainly unfit to do it.*

17. When వచ్చే is compounded with another verb in its own proper sense of coming, the form is regular.

Example.

Singular.

1. నేను చెయ్యవస్తూనానెను, *I come to do.*
2. నీవు చెయ్యవస్తూనానెవు, *thou comest to do.*
3. వాడు చెయ్యవస్తూనానెడు, *he comes to do.*

Negative. నేను చెయ్యరాను, *I do not come to do it.*

Plural.

1. మేము చెయ్యవస్తూనానెము, *we come to do.*
2. మీరు చెయ్యవస్తూనానెరు, *ye come to do.*
3. వాడు చెయ్యవస్తూనానెడు, *they come to do.*

18. శక, *to be able,* is constructed with a verb to form the potential participle. *Exam.* చెయ్యశక్యము, *able to do.*

19. ఉండు, *to be,* is often constructed with the verb in the above senses. ను is affixed to ఉ. The te

nation is the same in all the persons. *Exam.* చెయ్యశక్యమౌను, (this) *may be done.* Negatively. చెయ్యశక్యము కాదు, *this may not be done.*

20. తగి, *to be capable, fit, or worthy,* and చాలు, *to be enough,* are often compounded with other roots. డు is inserted after these roots, and the న of the terminations suppressed. *Exam.* చెయ్యతగదును, *I am fit to do it.* చెయ్యతగదువు, *thou art fit to do it.*

21. ను is substituted for the final డు of the termination of the third person singular. డ is inserted before it. *Exam.* చెయ్యతగును, *he is fit to do it,* చెయ్యచాలుడును, *I am fit to do it.* చెయ్యచాలును, *he is fit to do it.* Negatively. చెయ్యచాలడు, *he is not fit to do it.*

22. డును is affixed to తగి and చాలు, in the subjunctive feminine singular. *Exam.* ఆపది చెయ్యతగును, *she may be fit to do it.*

23. The indeclinable particle చాలు, *enough, no more,* may have ను optionally affixed to it. *Exam.*

అన్నంచాలు or అన్నంచాలును, *rice enough*, or *no more rice.*

24. కూడ, *to come in contact, to reconcile,* when used as an auxiliary, is the same in all persons of the subjunctive mode, and expresses the sense of being fit or worthy.

25. డును is affixed to కూడ when it is compounded with another verb, in the above sense. *Exam.* చెయ్యకూడును, *he is worthy or fit to do it.* చెయ్యకూడదు, *he is not fit to do it.*

26. కల, *to be,* when an auxiliary, makes the verb to be in the future tense. See page 115, Rule 19. It also makes the potential mode, and is only used in the third person. *Exam.* చెయ్యకలడు, *he is able to do it.*

Singular.

1. నేను చెయ్యకలుదును, *I can do.*
2. నీవు చెయ్యకలుదువు, *thou canst do.*
3. వాడు చెయ్యకలును, *he can do.*

Plural.

1. మెము చెయ్యకలుదుము, *we can do.*
2. మీరు చెయ్యకలుదురు, *ye can do.*
3. వారు చెయ్యకలుదురు, *they can do.*

Of Sundhi;

Or the Permutation of Letters in the junction of one word with another.

1. A short vowel when it ends a word is usually suppressed if followed by a vowel. *Exam.* చిన్న, *young*, and అత్త, *an aunt*, when joined, are written చిన్నత్త. పొద్ది, *older*, and అత్త, *an aunt*, are written పొద్దత్త.

2. When the final vowel of the first word is not suppressed, య is inserted after it. *Exam.* మెన, *a father*, and అత్త, *an aunt*, are written మెనయత్త or మెనత్త.

3. ఎడు is affixed to the names of the following measures of capacity, viz. గిద్ది, అరసోల, సోల, తవ్వ, మూన, ఆడ్డ, కుంచ, తూము, and పట్టి, to express the quantity of corn, or any other substance, which they contain; in this case the junction is made by suppressing the final vowel of the name of the mea-

sure. *Exam.* గిట్టెడు, అవసొలెడు, సొలెడు, తవెడు, మానెడు, అడ్డెడు, మంచెడు, తూమెడు, పుట్టెడు.

4. A long vowel ending a word is not suppressed when followed by another word beginning with a vowel; but య is inserted after it. *Exam.* నా, *my*, and అమ్మ, *a mother*, when joined, are written నాయమ్మ. నా, *my*, and అక్క, *an elder sister*, నాయక్క.

The following are promiscuous examples.

దారి, *a road*, and ఇచ్చి, *giving*, దారిచ్చి.
తెచ్చి, *bringing*, and ఇంచ్చి, *giving*, తెచ్చిచ్చి or తెచ్చియిచ్చి.
తెచ్చి, *bringing*, and డుంటివి, *thou wast*, తెచ్చియుంటివి.
ఇచ్చి, *giving*, and డుంటివి, *thou wast*, ఇచ్చియుంటివి.
నీ, *thy*, and అయ్య, *a father*, నీయయ్య.
మా, *your's*, and అన్న, *an elder brother*, మాయన్న
ఇంపు, *a wish*, and అగు, *may it be*, ఇంపుగు.
సొంపు, *beauty*, and అగు, *may it be*, సొంపుగు.
ఇంపు, *a wish*, and ఇచ్చి, *giving*, ఇంపించ్చి.
సొంపు, *beauty*, and ఇంచ్చి, *giving*, సొంపించ్చి.
ఇంపు, *a wish*, and డుండి, *being*, ఇంపుండి.
సొంపు, *beauty*, and డుండి, *being*, సొంపుండి.

ఇంపు, *a wish*, and ఎక్కి, *mounted on*, ఇంపెక్కి.
సొంపు, *beauty*, and ఎక్కి, *mounted on*, సొంపెక్కి.
ఇంపు, *a wish*, and ఒ, ఇంపొ.
సొంపు, *beauty*, and ఒ, సొంపొ.
ఇంపు, *a wish*, and ఐ, *being*, ఇంపై.
సొంపు, *beauty*, and ఐ, *being*, సొంపై.
ఇంపు, *a wish*, and ౌ, *it is*, ఇంపౌ.
సొంపు, *beauty*, and ౌ, *it is*, సొంపౌ.

5. When ప follows a word ending with ప they coalesce, notwithstanding an intervening vowel. *Ex.* ఇంపు, *a wish*, and పొందు, *obtaining*, when joined, are written ఇంపొందు.

6. When డూ, *also, and*, follows a word, it is united with the final vowel. *Exam.* వాడు, *he*, డూ, *also*, ఇక్కడ, *here*, లేడు, *is not*, when joined, are written వాడూ యిక్కడ లేడు.

7. A short ఎ and ఒ are not suppressed when followed by a vowel. *Exam.* మెట్టు, *a root*, and ఎక్కి, *having ascended*, are written మెట్టెయెక్కి; ఱెట్టు, *a throne*, ఎక్కి, *having ascended*, are written ఱెట్టెయెక్కి,

యుండొ, *whensoever,* and ఎమో, *these,* are written యుండ్రొయమో.

8. When ఎ, *even,* used for emphasis, is placed after a word, it is united thereto by the above rules. *Exam.* ఇప్పుడు, *now,* ఎ, *even,* and ఇచ్చిరి, *they gave,* are written ఇపుడె యిచ్చిరి.

9. య is inserted after ఐ. *Exam.* ఇంపు, *desired,* ఐ, *being,* and డుండిరి, *they dwell,* are written ఇంపయ్యుండిరి.

10. In composition నా is substituted for నాయొక్క, *my,* మా, for మాయొక్క, *ours,* నీ, for నీయొక్క, *thy,* మీ, for మీయొక్క, *your's,* ఆ, for వాడు, *he, she, it,* ఈ for వీడు, *this man or thing.* ఏ, for యువడు, *who, who?* ఱు, for యువడు, *who?* and ఁబొ, for యువడు, *what?* when used contemptuously, or to indicate interrogation. These are placed before the words with which they are compounded, and joined to them by the above rules.

Examples.

నా, *my,* and అమ్మ, *a mother,* are written నాయమ్మ.
మా, *our,* and అప్ప, *a father,* మాయప్ప.
నీ, *thy,* and అయ్య, *a father,* నీయయ్య.
మీ, *your's,* and అన్న, *a brother,* మీయన్న.
ఆ, *that,* and అమ్మ, *a mother,* ఆయమ్మ.
ఈ, *this,* and అన్న, *a brother,* ఈయన్న.
ఎ, *which,* and అయ్య, *a father,* ఎయ్యయ్య.
ఒ, *what?* and అమ్మ, *a mother,* ఒయమ్మ.
ఏ, *what?* and ఇక్కడవస్తునావు, *thou art come hither.* ఏఇక్కడవస్తునావు, *What, art thou come?*
ఏ, *what?* and ఎమో, ఏఎమో, *what?*
ఏ, *what?* and ఇచ్చిందోలెడో, ఏయిచ్చిందోలెడో, *What, has she given it or not?*
ఏ, *what?* and ఎక్కడిజోలి, ఏయెక్కడిజోలి, *What a speech is this?*

11. When any vowel, ఇ excepted, follows ఇ, it is sometimes corruptly written with ఎ, but always pronounced like య. *Exam.* వాడి, *his,* and అమ్మ, *a mother,* is written వాడెమ్మ, but pronounced వాడయ్మ.

వాడి, *his*, and అక్క, *a sister*, is written వాడెక్క; and pronounced వాడెవ్వమ్మ; పెల్లి, *white*, and డుల్లి, *garlic*, is written పెల్లుల్లి, but pronounced పెల్లుల్లి.

12. ఏల, *why?* ఇ, *this*, ఆ, when it marks an interrogation, ఓ, when it indicates doubt or uncertainty, and ఏ, when it marks the emphasis, are pronounced as if preceded by య. *Exam.* నీవు, *thou*, ఏల, *why ?* and వచ్చితివి, *thou comest*, is written నీవే లవచ్చితివి, *why comest thou ?* and pronounced నీవేల్య లవచ్చితివి. వీడిపాడె, *this man's bear*, is pronounced వీడెల్యపాడె. నాదొక్కవస్తువు, *one article of mine*, is pronounced నాదొల్యక్కవస్తువు. నాదా, *is this mine?* is pronounced నాదొల్య. నాదె, *even mine*, is pronounced నాదెల్య.

13. No vowel except ఇ has the sound of య after డు. *Exam.* వాడు *that*, and అన్న, *a brother*, written and pronounced వాడన్న.

14. ఇ after ఇ has not the sound of య. *Exam.* వారి, *their* and ఇల్లు, *a house*, is written and pronounced వారిల్లు.

15. ఓయ్ is optionally substituted for the vocative particle ఓ when it is not preceded by another word, but if another word precedes it, the substitution constantly takes place. *Exam.* యోదశకంఠ యోరమన యోరజనిచరచక్రవర్తీ, *O ten-headed, O beloved, O sovereign of the night prowlers.* ఒయమ్మ మాకు మూరడు, *O mother, (this is) your son.*

16. ఈ, *this*, and ఏ *who*, are often written యీ and యె.

17. When ఆ, *he or that*, ఈ, *this*, and ఏ, *who? what? which*, are followed by కడ, *a place*, and పుడు, *time*, they become short, and the initial of the last member is doubled. *Exam.* అక్కడ, *here*, ఇప్పుడు, *now*, ఎప్పుడు, *when.*

18. Single vowels, when they are separate particles, following a word, are not suppressed, nor is య్ prefixed to them. *Exam.* ఆమాట అంటిన్నా, *I may have spoken this word.*

19. ఆ, *and, also, what? but*, and ఈ indicating

prayer, interrogation, and contempt or reproach, and ఏ, emphatic, are placed after a word without an intervening య్. *Exam.* వాడా అక్కడ ఉన్నవాడు, *what?—is he there?* అక్కడా అక్కడా తిరిగి, *turning or walking hither and thither.* వాడా అక్కడ ఉండెను, *but he was there.* అ క్కడా ఆ మాట అంటివి, *even then also he said it.* రుు మా అలిగినారు, *are ye displeased?* నియల్లుడు, *thy son-in-law,* (contemptuously). యీ అల్లుడు, *this son-in-law* (contemptuously). ఏమా అప్పుడె మటివి, *What—didst thou speak then?* ఏమా అంటె అనా నెను, *What?—if I have spoken I have spoken.* ఏమా ఆపనే చెస్తివా, *hast thou done that business?* నివ్వా ఆమాట అనవలెనా, *must thou also say that?* నేనే ఆమాట అంటినా, *must I say that?* యవరా ఆమాట అన్నది, *who could have said that?* ఔఆమా టనేనే అన్నది, *Oh! could I say this?*

20. ఊ, *and, also, yes,* especially when it is an emphatic particle used in derision, is not suppressed or changed when followed by another vowel. *Exam.* నివ్వా అనవలెనా, *thou must speak.* నివ్వా అక్కడ రుుమి చెసినావో నాకె తెలుసును, *I know what thou didst there.*

21. When ఏ an emphatic particle is joined to the end of a word, and is followed by another word with an initial vowel, it is not suppressed or changed. *Exam.* అట్టి అన గాఁనె ఏమి, *what will follow from speaking thus?* అంఁటె అనె, *if he said it, he said it.*

22. When ఏ, *what?* joined to the end of a word, gives a sentence an interrogative meaning, or when it indicates doubt or disrespect, it suffers no change, although followed by another vowel. *Exam.* ఏమో అది చెప్పుమా, *Or—say, what is that?* అప్పుడొ ఇప్పుడొ, *there or here.* ఏమో అంటిని, *or—I have said?*

23. When a vowel follows ఔ, though it be not added to the end of a foregoing word, it is not suppressed. *Exam.* ఔ అన వచ్చునా ఈమాట, *or—can it be right to say this?* ఔ అన గాఁనె ఏమి, *what saidest thou?* ఔ అనాఁడొ లేదొ, *did he speak or not?* ఔ అంఁటె అనె, *Oh! if he said it, he said it.*

24. The words అమ్మ and అవ్వ, *a mother,* అప్ప, *a father,* and అన్న, *a brother,* are also used as excla-

mations to indicate surprize, or the asserting of a thing by asking a question, when the surprize is great, the exclamation is repeated. The initial vowel of a word following these words is not altered. *Exam.* అమ్మ ఇంత పనె, *Oh! so much work!* అమ్మ ఇంత నా చెత కాదు, *Oh! so much work cannot be done by me!* అమ్మమ్మ ఇంత నాడా *Oh! so great a man!* అమ్మమ్మ ఇది నాచెత కానా, *Oh! can so much be done by me! (undoubtedly it can).*

25. When the final of these words is made long, they constantly indicate surprize, and the vowel following them suffers no change. *Exam.* అబ్బబ్బా ఇది చెయ్యలేను, *Oh! Oh! I cannot do this.*

26. ఇ, when a vocative particle, is not joined to the following vowel. This is the case also with ఈ, which is used when the person called is at a distance. *Ex.* ఎమి ఇపు రండి, *come ye hither.* ఎమా ఇక్కడ రా, *come hither.* వోరి ఇటు రారా, *Ho! come hither.* ఎమి వారు ఇదుగో వస్తినె, *why do you not come?—I am coming.*

The following miscellaneous examples are here added to illustrate the foregoing rules. నివ్వు ఇప్పుడె వచ్చితె, *art thou now come.* ముల్లె ఇచ్చినావా, *hast thou given the bundle?* అప్పుడె ఇచ్చిని, *I gave it then.* నెడు వత్తురొ ఇంక రారొ, *Will he come to-day or not?* నివొ ఇందుకు అధిసతివి, *art thou the owner of this?* అంతినొ ఇందుకెమి, *I said, what is in this?* అబ్బిబ్బి ఈరితి వాడా ఈమాటు తెలిసినది కాదు, *Oh! he did not know him to be such a man.* ఒరి ఈలాగున రారా, *come immediately (angrily).* ఒరి ఈలాగున చెయ్యకురా, *Ho! do not so (angrily).* వింటిరు ఎమాటు, *hear this word.* నివ్వు ఈమాటు అంటివా, *didst thou say this?* రారు ఎమంటాపె *will (my husband) not come? what sayest thou.* కనెనె ఎమంటుంది, *what does the girl say?* ఒకనెనె ఎమనదు, *the girl says nothing.* యప్పుడొ ఎమొ, *when or what?* ఎమొ ఎనాటికొ, *of what day? or when?* ఎ ఎలాగు, *how?* వాడ ఒక్కటి వచ్చినది, *a ship is come.* ఇలాగు వత్తురా ఒంటిరిగా, *Is it right that thou hast come alone.* ఎమి ఒక మాటు వినండి, *please to hear one word.* వారి ఒజ్జలు పిలుస్తాడురా, *Ho! the learned man calls.* వింటువు ఒకమాటు, *hear one word.* నివ్వు ఒక రివలినె అనవలెను, *must thou also speak?* మిడ్డె ఒప్పుగా ఉన్నది; *the house is excellent.* అది ఒప్పు

చున్నది, *that also is excellent.* ఎప్పుడొ ఒక సారి, *sometime, once.* ఒంటు నెనొ ఒంటుదొ, *will this be salutary or not?* ఔ ఒంటుక నె, *It will be salutary.* అబ్బెబ్బె హొహొ, *Oh! what*—.ఎమిరా ఒరి, *Oh! what?* అది ఒపలెనిదిరా, *Ho! is she unable?* అనీ ఒపలెనిదా, *or is she indeed unable?* వారు ఒ, *will ye not come?* ఒవొ హొ ఎక్కడికి వాచాది, *Oh! where must we come?* నీ వూ ఒడిపొతివె, *thou also art defeated.* మిడ్డి ఒడిది, *even the chamber is broken down.* వాడె ఒడిపొయినాడు, *he also is defeated.* ఎవడొ ఒడినది, *who is defeated?* ఎందరొ ఒడినవారు, *how many have been defeated?* ఔ ఒడలెదు ఎమి లెదు, *he is neither defeated nor any thing else.* అబ్బెబ్బె ఔరా, *ha! ha! ha!*

Of the Sundhi of Consonants.

27. క, at the beginning of a current word of uncertain derivation, when it follows another word with a final vowel, is often changed for గ; స for జ; త for ద; and ప for బ. *Exam.* అత్త and కొడలు, make అత్తగొండ్లు, *a mother-in-law and a wife.* మెన and కొలు make మెనగొండలు, *a sister's daughter.* అక్క and

చెల్లెలు make అక్క-చెల్లెండ్లు, *an elder and a younger sister.* తల్లి and తండ్రి make తల్లిదండ్రి, *a mother and a father.* అన్న and అమ్మడు make అన్నదమ్ములు, *an elder and a younger brother.* చను and పాలు make చనుబాలు, *breast milk.* పెను and పాము make పెను బాము, *a great serpent.*

Sometimes, however, these changes do not take place. *Exam.* పాల and కడలి written పాలకడలి, *the sea of milk.* కొత్త and కోడలు, written కొత్తకోడలు, *a new wife.* వారి and చెత, written వారిచెత, *by them.* పిన and తల్లి, written పినతల్లి, *a mother's sister.* పిన్న and పెద్దలు, written పిన్న పెద్దలు, *great and small.*

28. The డు and ఇ of the increments ను and ని, which are inserted before the terminations of the cases of nouns are often suppressed when the terminations themselves are suppressed in forming compound words, and the increment is followed by క, జ, ద or వ. Sometimes also ం is substituted for the remaining ఁ of the increment, and sometimes the whole syllable is suppressed. *Exam.* రాముని and చూచి is written రామునిఁజూచి, రాముఁజూచి, రాముంజూచి or రాముజూచి, *having seen Rama.* ఆవును and చూచి,

is written ఆవునుజూచి, ఆవ్నిజూచి, ఆవుంజూచి and ఆవుజూచి, *having seen the cow.*

29. If the increment ను follow a long vowel, it is optionally suppressed. *Exam.* తాను and చూచి is written తానుజూచి and తాజూచి, *having yourself seen (it).* నేను and చూచి is written నేనుజూచి and నేజూచి, *I having seen.*

30. These changes do not occur in the junction of Sungskrit words, or those derived from Sungskrit ones. *Exam.* నీలకంఠుడు, *Neelkuntha.* రామచంద్రుడు, *Rama-Chundra.*

31. ఇ and డు in the middle of a word are often suppressed. *Exam.* నెరిచి is written నెచి, *having studied.* తారిచి is written తాచి, *being in contact.* కలుగవ is written కల్గవ, *the opening of the eye.* చనుదొయి is written చందొయి, *the breasts.* పెనువాము is written పెన్వాము, *a great serpent.* చనువాలు is writtten చన్వాలు, *breast milk.* అప్పుడు is written అప్పుడు, *thus.* But when ఇ or డు are initial or final, they are not suppressed, except by some other rule. *Exam.* ఇపుడు, *now.* ఇక్కడ, *here.* అక్కడ, *there.*

Sometimes these vowels are not suppressed in the middle of a word, nor in the junction of two words. *Exam.* చెప్పినాఁడు, *he spake.* వాడు చూచెను, *he saw.* వీడు చూచెను, *this man saw.*

32. ఆ, *that,* ఈ, *this,* and ఏ, *who,* frequently become short before a consonant, and the consonant is doubled. *Exam.* ఆమల, written also అమ్మల, *that mountain.* ఈమాటు, written also ఇమ్మాటు, *this word.* ఏభంగి, written also ఏబ్భంగి, *how?*

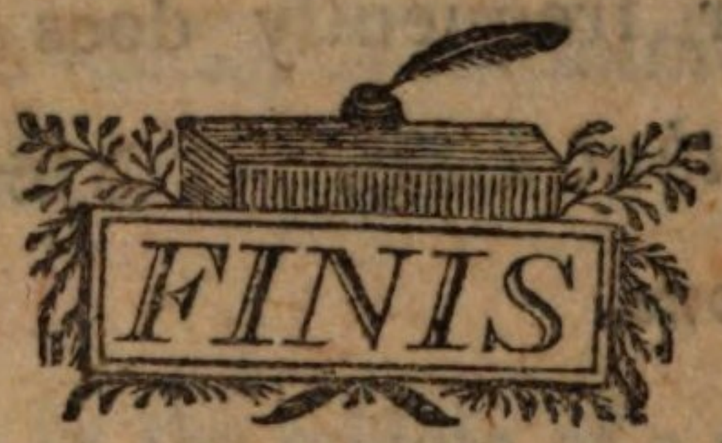
This however frequently does not take place. *Exam.* ఆరాజు, *that king.* ఏమాటు, *what word?* ఈరీతి, *this custom.*

33. When దాక is affixed to వంత, *thus far,* ఏంత, *how far,* and కొంత, *a little,* to make adverbs of quantity, the final త is optionally suppressed. *Ex.* ఇంతదాక and ఇందాక, *thus far, hitherto.* ఏంతదాక and ఏందాక, *how far?* but కొంతదాక, *a little way,* has only one form.

34. The final ని of ఇని, *thus much;* ఏని, *how*

much? and కొంచె, *a little*, when followed by రాడు, *a day*, is optionally suppressed. *Exam.* ఇన్నాళ్లు, *so long*; కొన్నాళ్లు, *a little while*; but ఎన్నాళ్లు, *how long?* has only one form.

35. If the above words are followed by సేపు, *time*, no change takes place. *Exam.* ఇంత సేపు, *thus long.* ఎంత సేపు, *how long?* కొంత సేపు, *a little while.*



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